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अर्चिरादिमार्गवैभवम्

श्रीमते रामानुजाय नमः ।

श्रीरङ्गमङ्गलमहोत्सववर्धनाय
वेदार्थपान्थपरमार्थसमर्थनाय
कैङ्कर्यलक्षणविलक्षणमोक्षभाग्यो
रामानुजो विजयते यतिराजराजः ।।

इति सङ्कीर्तनार्हः श्रीरामानुजाचार्यः स्वरूपोपायपुरुषार्थान् प्रतिपाद्य सकलचेतनान् सदाचार्यसमाश्रयणयोग्यान् कृत्वा परमपदस्य गमनोपायं परमपदं मार्गं च विशदं वक्तुमारब्धवान् । अनन्तकोटिब्रह्माण्डनायकः श्रीमन्नारायणः स्वयं च स्वस्य लीलार्थं,

अण्डानां च सहस्राणि
सहस्राण्ययुतानि च ।
ईदृशानि तथा चैव
कोटिकोटिशतानि च ।

इत्थमण्डानि बहूनि सन्ति । तेष्वण्डेषु मध्ये एकस्याण्डस्य प्रमाणं कियदिति चेत्, चतुर्दशभुवनात्मकं भूत्वा स्थितम् । तानि चतुर्दशभुवनानि ब्रह्माण्डान्तर्गतानि केन क्रमेण सङ्गतानीति तत्राह–

भूलोकस्याधोभागे पाताल, रसातल, महातल, तलातल, अतल, सुतल, वितलानीति पातालसप्तकं, भूर्लोक, भुवर्लोक, स्वर्लोक, महर्लोक,

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जनलोक, तपोलोक, सत्यलोक इति ऊर्ध्वलोकसप्तकं च एवंप्रकारेण चतुर्दशभुवनात्मकमेकमण्डम् । तत्रैकस्य भुवनस्य प्रमाणं कियदिति चेत्, तत्र भूर्लोकस्य प्रमाणं दर्शयतिः—

जम्बु, प्लक्ष, कुश, क्रौञ्च, शाक, शाल्मलि, पुष्कराणि द्वीपसप्तकं च, लवण, इक्षु, सुरा, सर्पि, दधि, दुग्ध, शुद्धोदकाः सप्त सागराश्चं । एतैः परिवृतो भूत्वा पञ्चाशत्कोटिविस्तीर्णे भूमध्ये मेरुस्तिष्ठति । तस्य मेरोः भूम्यन्तर्गतं मूलं षोडशसहस्रयोजनापरिमितम् । अधोभागे मूलं विस्तीर्णं च षोडशसहस्रयोजनापरिमितम् । चतुरशीतिसहस्र-योजनमुच्छ्रितम् । उपरि द्वात्रिंशत्सहस्रयोजनपरिमितं विस्तारम् । एवं-भूतं मेरुं वेष्टयित्वा जम्बुद्वीपो लक्षयोजनविस्तारेण तिष्ठति । लक्षयोजन-विस्तीर्णो लक्षयोजनगम्भीरश्च लवणसमुद्रोऽस्ति । एतत्प्रकारेण समुद्राः द्वीपैः सह द्विगुणद्विगुणोत्तरीभूत्वा तिष्ठन्ति । अत्र जम्बुद्वीपो लक्षयोजना-त्मको मेरोरुत्तरे भागे तिष्ठति । वर्षाणि त्रीणि दक्षिणभागे । पूर्वभागे वर्षमेकम् । पश्चिमभागे वर्षमेकम् । मेरुपरितो वर्षमेकम् । तेषामेकैकं वर्षं नव नव सहस्रं योजनपरिमाणेन भारत, इलावर्त्त, किंपुरुष, भद्राश्व, केतुमाल, हिरण्मय, रम्यक, हरि, कुरु इति नवखण्डा पृथिवीति प्रसिद्धा । सम्भारभूतेभ्य उदितगर्भोदितस्य गम्भीरमण्डकटाहं सृष्ट्वा भूमि-पर्यन्तमशीतिलक्षषष्टिसहस्रयोजनानि च अतलवितलपातालादिसप्तकस्याधारो भूत्वा जलं स्थितम् । जलसीमाप्रदेशभूमेरुच्चता लक्षषष्टिसहस्रयोजन-परिमिता । भूमिमारभ्य ध्रुवमण्डलपर्यन्तं पञ्चदशलक्षयोजनानि । तदुपरि महर्लोकं कोटियोजनम् । तदुपरि जनलोकं योजनकोटिद्वयपरिमितम् । तदुपरि तपोलोकं अष्टकोटियोजनपरिमितम् । तदुपरि सत्यलोकं अष्टचत्वारिं-शत्कोटियोजनपरिमितम् । एवं षष्टिकोटियोजनसमुन्नतम् । विस्तारः

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पञ्चाशत्कोटिपरिमितः । लक्षशतद्वयपञ्चाशत्कोटियोजनसंख्यया वर्तुलाकारेण ब्रह्माण्डमेकम् ।

"एतदण्डकटाहेन
तिर्यक् चोर्ध्वमधः क्रमात् ।
कपित्थस्य यथा बीजं
सर्वतो वै समावृतम्" ।। इति ।

सकलचेतनाधारमण्डं कपित्थस्य फलं बीजानीव प्राकार्यं समावृत्य तिष्ठति । तद्वत् सुवर्णकटाहेन पूर्वोक्तदेवासुरमानुषरूपसकलप्रपञ्चमावृत्य एतदण्डकटाहं कोटियोजनानां दलेनावृत्य स्थितं पृथिवीतत्त्वम् । दशोत्तरेण पयसा मैत्रेयाण्डं च तद्वृतमिति तदावृतं पृथिवितत्त्वम् । दशकोटियोजनानां दलेनावृत्य स्थितं जलतत्त्वम् । तदम्बुपरिधानोऽसौ वह्निना परिवेष्टितं तदावृतं जलतत्त्वम् । शतकोटियोजनानां दलेनावृत्य स्थितमग्नितत्त्वम् । वह्निश्च वायुना वायुर्मैत्रेयनभसावृत इति । तदावृतं वह्नितत्त्वं सहस्रकोटियोजनानां दलेनावृत्य स्थितम् । वायुतत्त्वं दशसहस्रकोटियोजनानां दलेनावृत्य स्थितम् । आकाशतत्त्वं भूतादिना नभसापि महता परिवेष्टितमिति, तदावृतमाकाशतत्त्वम् । शतसहस्रकोटियोजनानां दलेनावृत्य स्थितमहङ्कारतत्त्वम् । तदहङ्कारतत्त्वं दशलक्षकोटियोजनानां दलेनावृत्य स्थितं महत्तत्त्वम् । एवं प्रकृतिविकारपृथिव्याद्यावरणसप्तकं च दशोत्तरस्यावरणानि चेति वाक्यं गृहीतम् ।

एवं प्रकृतिसङ्गस्यामलरूपस्य देहिन इत्यनादिकर्मवासनारुचिभिः प्रकृतिवशगाः सन्तो देवतिर्यङ्मनुष्यादिशरीराण्यवलम्ब्य गर्भजरामरणादिक्लेशाननुभूय स्थितान् चेतनान् श्रीमन्नारायणः स्वस्य निर्हेतुकदयाकटाक्षसुधास्पर्शेन सदा-

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चार्यसंश्रयणं कारयित्वा तत्परिगृहीततया "लिप्यते न स पापेन पद्मपत्र-मिवाम्भसा" इति अस्पष्टसंसारगन्धो भूत्वा सर्पमुखलग्नमण्डूकवत् कोटिद्वय-लग्नाग्निकाष्ठमध्यस्थपिपीलिकावत् संसारस्थितिमतिदुःसहां मत्वा प्राप्यदेशे सुखानुभवं कदा करिष्यामीति गमनत्वरावतोऽधिकारिणः परमपदस्य दशाकाले श्रीवैकुण्ठनाथः नित्यमुक्तानाहूय पुरुशोभां कुरुतेति नियोजितवान्। तत्प्रकारेण "अलङ्कारविधिं कृत्स्नं कारयामास वेश्मन" इतिवत् श्रीरघुनायकस्य पट्टाभिषेकार्थं श्रीअयोध्या यथालङ्कृता तद्वत् सदानन्दमयं सर्वालङ्कारालङ्कृतं परं पदं माणिक्यमयस्तम्भशोभिताभरणैर्मुक्ता-दामभिर्गम्भीरपताकाभिरलङ्कृत्य धूपदीपदिव्यगन्धदिव्याञ्जनदिव्यचूर्णदिव्य-माल्यादिमङ्गलद्रव्याणि सर्वाणि सङ्गृह्य तदनन्तरमादिवाहकानाप्तवान्। ते च सुदर्शनशङ्खवर्णज्ञाननियम प्रियकार इति नामसंयुक्ताः विष्णुदूताश्च-त्वारस्ते च पूर्वस्निग्धजनवत् प्रत्यक्षं गत्वा तं गृहीत्वा गमनकाले बाह्यकरण-मन्तःकरणैः संयुक्तं कृत्वा अन्तःकरणं प्राणसंयुक्तं कृत्वा भूतसूक्ष्मविशिष्टोऽयं वासुदेवः तरुच्छायामाश्रित्य विश्रामं कृत्वा प्रयाणपाथेयं पुण्डरीकाक्षनाम-सङ्कीर्तनामृतद्वयमन्त्रमेव पाथेयं कृत्वा श्रीरङ्गराजं मार्गसहायं कृत्वा विरजातीरं तिलवृक्षं लक्ष्मीपद्मसरश्च विश्रामदेशं कृत्वा रत्नमण्डपमावा-सदेशं कृत्वा अर्चिरादिपुरुषान् सम्भाषणयोग्यान् कृत्वा प्राप्यदेशं कदा प्राप्स्या-मीति प्रीत्यतिशयेनानादिकालं स्वात्मानं विदन् कृतसंसारं नरकपुरमिव स्मृत्वा एकाक्ष्येककर्णिकादिराक्षसस्त्रीभिः सहवासं त्यक्त्वा लङ्कामध्यादुत्तीर्यागता सीतेव अयमात्मा च हृदयादुत्तीर्य "शतं चैका हृदयस्य नाड्य" इति तद्गतै-कोत्तरशतनाडीषु सुषुम्नेति नामसंयुक्तोर्ध्वनाड्या विद्यामाहात्म्येन च देवयान-स्मृत्या च प्रपन्नः हार्दपुरुषगृहीतदीपज्वालामिवानुस्मृत्य

"ओंकाररथमारुह्य मनःप्रग्रहवान्नरः।
विज्ञानं सारथिं कुर्यात्तद्विष्णोः परमं पदम्"।

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इतिवत् प्रणवमिति रथमारुह्य मनसि सारथ्ये कुर्वाणे सति गमनकाले द्रष्टुमशक्यादित्यमण्डलस्य एकः सूर्यवद् भेदनं कृत्वा अमृतात्मकचन्द्रसमीपे गत्वा तेन सत्कृतो भूत्वा स्थूलशरीरं विहाय सूक्ष्मशरीरमवलम्ब्य गमनसमय आदिवाहको भूत्वा चतुर्दिक्षु परिवेष्टनं कृत्वा आगमनसमये अर्चिरहः भुक्तपक्षः षण्मासाश्च संवत्सरो वायुः भास्करचन्द्रमसवह्निविद्युदु(द?)कानीन्द्रं प्रजानां पतिमिति एतल्लोकाधिदेवताः सत्कृत्य स्वसीमास्वप्रदेशपर्यन्तं सह प्रस्थितः। एतत्प्रकारेण गत्वा ब्रह्माण्डं च तदावृतं पृथिव्यादिमहत्तत्त्वानि भित्त्वा गमनकाले एकः मार्गोऽस्ति। तमुल्लङ्घ्य तदुपरि गमनकाले महासमुद्रास्त्रयः सन्ति। तानुल्लङ्घ्य तदुपरि गमनसमये पुण्यतीर्थो नद्यस्ति। तां नदीमुल्लङ्घ्य कियद्दूरं गमनकाले गते सति एको मोक्ष इति मार्गोऽस्ति तत्पूर्वोक्तमार्गेभ्यः शतगुणमधिको भूत्वा स्थितः। तमुल्लङ्घ्य कोटियोजनमुपरिगते सति पुण्यवृक्षसमाकीर्णो भूत्वाऽतिमनोहरो भूत्वा एकाश्रमभूम्यां भगवत्सङ्कीर्तनघोषः स्थितः। तदाश्रमं प्रविश्यानेकयोजने गते सति विष्णुलोकोऽस्ति। स विष्णुलोकः पूर्वोक्तसमस्तलोकेभ्यः सहस्रगुणितो भूत्वा स्थितः। स च अत्याश्चर्योऽत्युन्नतोऽतिशोभनोऽतिविचित्रनित्यनिरतिशयसुखार्हो भूत्वा नानारत्नखचितमाणिक्यमयस्तम्भशोभितहेमप्रासादादिभिः प्रज्वलितो भूत्वा विभवैरुपवनैरलङ्कृतो भूत्वा चतुर्द्वारसमेतो भूत्वा स्थितः। तद्द्वाराणां नामानि, आत्मसमष्टिः, प्रकृतिसमष्टिः, कैवल्यसमष्टिः, धर्मसमष्टिश्च। तत्पुरःस्थितिरूपेण स्थिताः अत्र मूलप्रकृतिविचयं कृत्वा स्थितवान्। एवंप्रकारेण महाशक्तियुक्तमूलप्रकृतेरुच्छ्वासनिश्वासयोः काले ब्रह्मणः प्रलयं सृष्टिश्च भवति।

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बोद्धा बोधमया सच्चासच्चेदं विश्वबुद्बुदम् ।
उदिता वा प्रलीना वा अविकाराय कल्पते ।।

इत्युक्ततयैतन्मूलप्रकृतिमाहात्म्यम् । एवं महासत्त्वयुक्तायाः मूलप्रकृतेः दिव्यतेज इत्यावर्तनं जाग्रत्तया उल्लङ्घ्य तल्लोकं त्यक्त्वा अर्चिरादिमार्गे कोटित्रययोजनानि गते सति पूर्वं स्वयं संसारे स्थितिसमये गमनमार्गे चान्धकारावृतो भूत्वा छायोदकेन रहितो भूत्वा 'भीतोऽस्म्यहं महादेव श्रुत्वा मार्गस्य विस्तर'मितिवत् श्रवणमात्रेणातिभीतियुक्तो क्रूरमार्गे यमभटानां पाशबन्धनैः पुत्रदारादिपाशबन्धबद्धो भूत्वा यमदूतैर्गृहीतो भूत्वा अधोमुखं कृत्वाकृष्य गमनसमये श्वानः जानुजङ्घामांसानि खादन्ति । शक्तिसंयुतामरसायकशूलमुद्गराद्यायुधैस्ताडयन्ति । व्याघ्रकङ्ककाकराक्षसमुखानामाहारो भूत्वा सर्वाङ्गरक्तयूपधारासंयुक्ते सति क्षुत्तृष्णातिशयेन यमदूतानन्नपानादिकं याचमाने सति ते निर्दयाः सन्तो नासिकां मुखमोष्ठं दन्तान् छित्वा हस्तपादयोर्भङ्गं कृत्वा सम्यग्बध्वा गात्रशोषणं कृत्वा गृहीतः गतसमये दुःखं निर्वृत्य सुखोत्तरमार्गे तत्तल्लोकाभिरामाभिः सर्वाभिः आगत्य तैरर्पितान् वित्तानुचितान् अङ्गीकृत्यातित्वरया गत्वा शब्दस्पर्शादिसिंहव्याघ्रानां मुखानुल्लङ्घ्य संसारमिति महाकुञ्जरमुत्तीर्य तापत्रयमिति कारागृहसंयुक्ततापनिवृत्यर्थं ततस्तु विरजातीरप्रदेशं संगच्छति । गत्वा ततो विरजां, विमुञ्चति तनुं सूक्ष्मम् । ततो"मानवस्पर्शाक्षालितवासना सुकृतिनो गच्छन्ति विष्णोः पदः"मितिवत् विरजामृतप्रवाहे स्नानं कृत्वा तन्नदीतरणं मनोवेगेन कृत्वा,

"प्रणवो धनुः शरश्चात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत्" ।।

इतिवत् विरजानदीमुत्तीर्य अश्वत्थवृक्षच्छायायां स्थितानाममानवानां श्रीहस्तस्पर्शात् सूक्ष्मशरीरं विसृज्य सूर्यकोटिरेककाले उदयान्वितो यथा, दिव्यशरीर-

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मवलम्ब्य चतुर्भुजो भूत्वा शङ्खचक्रगदाद्यनेकदिव्यायुधानि धृत्वा गर्भजन्मजरा-मरणादिदुःखानि क्षुत्पिपासाहङ्कारममकारदारिद्र्याशासूयारागद्वेषानादिकर्म-वासनादिरुचिं त्यक्त्वा भयरहितो भूत्वा लावण्ययौवनसौकुमार्यादिकल्याण-गुणगणाकरः शुद्धसत्त्वात्मकभगवदनुभवैकपरिकरविग्रहयुक्तः सन् कृतार्थो भूत्वा अमानवानां प्रदक्षिणं कृत्वा तेषामनुज्ञया तदुपरि लक्षयोजनानि गते सति एको महार्जुनवृक्षः षष्टिसहस्रयोजनविस्तीर्णः, लक्षयोजनोन्नतः। तस्य वृक्षस्य मूले चतुर्भुजं महातेजसं नीलमेघनिभप्रभं देवमनन्तं दृष्ट्वा दिव्यदेहं शुभावहं, एवं प्रभावसंयुक्तान् देवमानवान् संदृश्य तेषामनुज्ञया तदुपरि पञ्चाशद्योजनानि गते सति एका सर्वतीर्थेति नद्यस्ति। सा नदी शतयोजनविस्तीर्णप्रवाहा। तन्नदीतीरे सिद्धसार इत्येको वृक्षोऽस्ति। तस्य विस्तारः– सहस्रद्वययोजनानि उन्नतिः, षठिसहस्रयोजनानि विस्तीर्णः। तस्य वृक्षस्य मूले विष्णुमानवा इति दिव्यपुरुषाः सन्ति। तेषां प्रणामादिकं कृत्वा प्रदक्षिणमागत्य तेषामनुज्ञया तदुपरि षष्टिशतयोजनानि गते सति एका नदी शतयोजनविस्तारेण प्राकृतजलं वहतीति तामुत्तीर्य विशिष्टवेषे सति स एव सन् स्वयं यथा न प्रकाशते तथावस्थितिः तन्नदीस्नानेन भगवदैक्यज्ञानं च। दिव्यतेजसा एको मूर्तिमान् भूत्वा स्थितः। तद्दर्शनं कृत्वा तदुपरि शतयोजनानि गते सति एकलक्षविंशतियोजनानां विस्तारेण लक्ष्मीपद्मसर इत्येका पुष्करिण्यस्ति। तत्पुष्करिणीतटे लक्षयोजनोन्नतः पञ्चाशद्योजन-विस्तीर्णस्तिलवृक्षोऽस्ति। तस्य वृक्षस्य सम्बन्धेन तिलपुष्करिणीति प्रसिद्धिः। तत्पुष्करिणीसमीपं गत्वा स्नानं कृत्वा स्नानादनन्तरं निरतिशयसुखरूपनिरवद्यः सन् ज्ञानानन्दामलस्वरूपभगवद्गुणानुसन्धानमेव धारकपोषकभोग्यं कृत्वा स्थितिः। तदवस्थः सन् तिलवृक्षच्छायावस्थानसमये श्रीवैकुण्ठदिव्यपरिसर-वर्तिनः आनेतुमागताः अनेकप्रकारदिव्याभरणविभूषिताः दिव्यस्त्रियः,

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नवरत्नखचितहेमदण्डचामराणि गृहीत्वागताः शतसंख्याः । नवरत्नकीलित-हेमदण्डचामराणि गृहीत्वागताः स्त्रियः शतम् । नवरत्नखचितहेमदण्डसंयुक्त-व्यजनहस्ताः शतं स्त्रियः । सर्वाभरणभूषिता नर्त्तक्यः शतमागताः । कनकदीपान् गृहीत्वागताः स्त्रियः शतम् । मङ्गलाशासनपरा भूत्वा स्त्रियः शतम् । स्तुतिपशः स्त्रियः शतम् । लावण्ययौवनविलासपरिपूर्णा भूत्वा दिव्याम्बराणि धृत्वा वस्त्रव्यजनसंयुक्ताः स्त्रियः शतम् । दिव्यविचित्रनाना-पुष्पसंयुक्ताः स्त्रियः शतम् । पूर्णकुम्भदिव्यमाल्यश्रीचूर्णलाजादिमङ्गलद्रव्याणि गृहीत्वागताः स्त्रियः पञ्च शतानि । देवदुंदुभ्यादिदिव्यानि वाद्यानि वादयि-त्वागताः स्त्रियः शतम् । दिव्यगानसङ्कीर्तनवत्यः स्त्रियः शतम् । घण्डा-सहितपताका गृहीत्वा शतमागताः । दिव्यमाल्यादिधारणं कृत्वा अलङ्कार-समूहैरागताः स्त्रियो दशसहस्राणि । पुष्पवृष्टिकारिण्यः सहस्रम् । सामगानघोषं दिव्यप्रबन्धघोषं च कृत्वागता दिव्यपुरुषाः दशसहस्राणि । नवरत्नखचित-माणिक्यस्तम्भशोभितं मुक्तादामकिङ्किणीरणरणत्कारयुक्तं पताकासहितं दिव्य-विमानं गृहीत्वा गरुडस्यागमनसमये तं परिवेष्ट्य दिव्यविमानानि दशसह-स्राणि । महालक्ष्म्या निजमूलपरिकरदिव्यस्त्रीशतमागत्य तिलवृक्षपुष्क-रिणीतटस्थवृक्षमूले सकलतापरहितो भूत्वा स्थितं मुक्तात्मानम् अनादिकाल-संसाररोगभुक्तो भूत्वा तन्निवर्तितपुत्रं (?) आरोग्यस्नानं कारयन्त्यो यथा मातर-स्तद्वत् मुक्तात्मानमभिषिच्य दिव्याम्बराणि परिधाय दिव्यभूषणैरलङ्कृत्य दिव्यमाल्यान्यवधृत्य दिव्याञ्जनदिव्यचूर्णैरलङ्कृत्य कैङ्कर्यपट्टाभिषेकं कृत्वा कर्पूरारतिं समर्प्य पुष्पकोपर्यारोप्य समुद्रघोषवत् वाद्यध्वनिं कृत्वा सामगान-दिव्यप्रबन्धानुसन्धानकरणकाले आशानिवृत्तो भूत्वा सर्वेन्द्रियाणि जित्वा अण्डाद्यावरणानि भित्वा अनन्तलोकानुल्लङ्घ्यागतो महाशूर इति सर्वैरुच्चैः स्तूयमानः सन् श्रीवैकुण्ठसमीपं गत्वा तत्समये अत्युज्ज्वलगोपुराणि हेममय-नवरत्नखचितरूपश्रीप्राकारश्चातिमनोहरोऽत्युन्नतोऽवाङ्मनसगोचरो विविधा

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विचित्रसंयुक्तप्राकारनिबद्धा घण्टाश्च पताकाश्च आत्मानं उद्देश्यप्राप्यदेशोऽयमेवागच्छ आगच्छेति हस्तान् प्रसार्याह्वानवन्तो नृत्यन्ति ।

इरुप्पडुंवैकुण्ठं तद्गोपुरद्वारं प्रविश्य "वैकुण्ठदिव्यनगराय नमः" इति प्रणामं समर्प्य द्वारे स्थिताः मुडितुडवान्नर इति दिव्यपुरुषाः सन्ति, तान् प्रति नमस्कृत्यागते सति अनेकलक्षप्राकाराश्चोद्यानानि वनानि च माणिक्यमरकततोरणानि मुक्तामयमण्डपानि वीरसिंहासनानि केलिमण्डपसहिताः वीथीः प्रविश्य कोटियोजनगमनानन्तरं महाप्राकार इति, एकरूपमिति प्राकारश्च तिरुक्कुडचंड इति एकः प्राकारश्च, वैजयन्तीत्येकः प्राकारः, त्रिविक्रममित्येकः प्राकारः, पुष्यराग इत्येकः प्राकारः, एकः प्रवालप्राकारः, नवरत्नखचित एकः प्राकारः, इन्द्रनीलमाणिक्यप्राकाराश्च, मौक्तिकप्राकारश्च, मलयानिलप्राकारश्च, चक्रप्राकारः, क्षीराब्धिः इत्येकः प्राकारः, एको माणिक्यप्राकारः, अनन्त इत्येकः प्राकारः इत्यादि शतसहस्रावरणानीति श्रुत्युक्तप्रकारेणात्युन्नताः गोपुरद्वारादिषु स्थिताः ।

प्राकारे अनेकतलद्वारेषु स्थितानां पुरुषाणां नामानि तपोधना इति तीर्थपुरनिरता इति च तिरुमालडिपार्वल इति च मधुविरुधुनामुडिमाधयुतमर इति च गोविन्दताण्डवर इति श्रीवैकुण्ठदास इति च जयमुडिमान् इति च तत्त्वयडिनविलयु इति वेदं च पुरारीति च शङ्खनिधिपद्मनिधिरिति च मकरिताण्डवरिति च मुडितोंड इति च अवहृतोंड इति च नैत्रमणिमुडिमाधयु इति च तलश्रीद्वारेषु सन्तः, भूतभविष्यद्वर्तमान ईश्वरश्च लीलाकारणविनोदसृष्टिस्थितिसंहारान् ज्ञात्वा, सर्वज्ञा भूत्वा तिष्ठन्ति । तान् नमस्कृत्य वीथीः प्रविश्य अनेककोटियोजनगतसमये विविधविचित्रवस्त्रालङ्कारान् मुक्तामयरङ्गवल्लीकनकविचित्रपात्राणि च पूर्णकुम्भाश्च नवरत्नखचितहेमपात्रेषु मङ्गलारतिं

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संस्थाप्य स्वस्वगृहद्वारप्रवेशसमये आरात्रिकं कृत्वा आशिषः कृत्वा हस्तान् प्रसार्य स्तोत्राणि कुर्वन्ति । केचित् नृत्यन्ति । केचन गायन्ति । सन्तोषातिशयेन निर्विकारा भूत्वा सन्ति केचन । अस्मिन् समये विष्वक्सेनादिनित्यवर्गाश्च सर्वे स्वात्मगृहान् प्रतिगृहीत्वा गत्वा दिव्यसिंहासने संस्थाप्य निम्नस्थाने स्थित्वा नवरत्नखचितपात्रं निधाय कनककलशैर्वासितोदकमादाय स्वभार्या-सहिताः पादप्रक्षालनं कृत्वा प्रोक्षणं कृत्वा पूजनं च कृत्वा दिव्यगन्धानुलेपनदिव्य-माल्यादिभिरलंकृत्य धूपदीपमधुपर्कनैवेद्यताम्बूलाद्युपचारान् कृत्वा कर्पूरारतिं कृत्वा व्यजनं समर्प्य तत्तीर्थं स्वीकृत्य अस्मद्देशस्यैकनायकरत्नं लब्धमिति स्वस्वभार्यां प्रति उक्त्वा उपलालनं कृत्वा प्रोक्षिते सति गत्वा मणिमण्डपसमीपं गत्वा पुष्पकादवतीर्य "आनन्दमयाय दिव्यरत्नमण्डपाय नमः" इति दण्डं समर्प्य स्थिताः ।

मणिमण्डपप्राकारः किंविशिष्ट इति चेत्, देदीप्यमानमाणिक्यस्तम्भाः अनेककोटयः विविधविचित्रशिल्पयुक्ताः वज्रवैडूर्यसोपानपङ्क्तियुक्ताः । अनेककेलीमण्डपानि च । कमलकल्हारनीरजादिपुष्पयुक्तसरांसि च । वीर-सिंहासनानि च । कल्पवृक्षादितरुसमूहयुक्तश्रृङ्गारपुष्पवनानि च । तद्वनेषु स्थितानां शुकपिकादिपक्षिसंघानां मृदुमधुरालापानन्दकरं भूत्वा अतिमनोहरं भूत्वा दिव्यतेजोरूपं भूत्वा पञ्चोपनिषन्मयं भूत्वा अतिसुखावहमवाङ्मन-सगोचरं सकलसम्पत्समृद्धं भूत्वा अनन्तकोटिब्रह्माण्डेषु स्थिता आत्मकोटयः एककोणस्यापि न पूरणक्षमविशालतासंयुक्ताः । एवंभूतं सनत्कुमारसनक-सनन्दनादिपरमयोगीश्वराणां च ब्रह्मेन्द्रादिदेवतानां च ध्यातुमत्यन्तदूरमितिवत् स्मरणस्य गोचरं भूत्वा स्थितं "तद्विष्णोः परमं पद"मिति च "सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिते"ति "ते ह नाकं महिमान" इति "जगदा-दिरनादिस्त्वं जगदीशं च ईश्वर"मिति वैकुण्ठभोगनायकस्थितमणिमण्डपमध्ये

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स्थितमेककारणयोगपद्यमस्ति। तत्पद्मस्य ज्ञानबलैश्वर्यशक्तीति चतुष्टयान्दोलनविज्वरा(?)भूत्वा सन्ति। तद्गुणानामुपरि विमला उत्कर्षणी ज्ञानं क्रिया योगा प्रभ्वी सत्या अनुग्रहा ईशाना एता नव शक्तयश्चामराणि गृहीत्वा तिष्ठन्ति। अनुग्रहे लक्ष्मीसमाना अष्ट महिष्यस्तिष्ठन्ति। तन्मध्ये कर्णिकायामनन्तानेकचन्द्रमविग्रहवत् शैत्यसंयुक्तशरीरा भूत्वा कल्याणगुणनामाश्रयतया सर्वविधकैङ्कर्येषु चाधिकृता सन्तः। कैङ्कर्याणामुत्तमपङ्क्तिवत् स्थितः अनपायानन्त इति च शेष इति नामान्यवलम्ब्य भगवदनुभवप्रवाहप्रकाशार्थं सहस्रवदनानि द्विसहस्रजिह्वासंयुक्तः सन् नानामिलितपरिमलसौरभेन श्रमहरो भूत्वा सुखतरो भूत्वा अतिमनोहरो भूत्वा मन्दानिलसेव्यो भूत्वा अतिशोभितोऽत्युन्नतोऽनुपमो भूत्वा स्थितः शेषोऽहिः स्वशरीरं त्रिवलयवलितं कृत्वा स्थितः। सिंहासनं च द्वात्रिंशल्लक्षयोजनदीर्घं च दशलक्षयोजनोन्नतं च। विंशतिलक्षयोजनविशालतासहितो भूत्वा एककाले सहस्रसूर्योदयवत् सहस्रफणमणिज्योतिर्मण्डलमध्यस्थितशय्योपरि सकलजगदुदयस्थितिसंहाराणां कारणं भूत्वा अवाप्तसमाप्तकामो भूत्वा श्रियः पतिर्भूत्वा श्रीपुण्डरीकाक्षो भूत्वा श्रीकौस्तुभादिदिव्यभूषणभूषितो भूत्वा शङ्खचक्रगदाशार्ङ्गाद्यसंख्येयदिव्यायुधधरो भूत्वा आश्रितवत्सलो भूत्वा कारुण्यनिधिर्भूत्वा स्थितः दिव्यज्योतिर्मयः।

श्रीवैकुण्ठनायकस्य वामभागे अपरिमितदिव्यसौन्दर्यसौकुमार्यसौशील्यादिदिव्यकल्याणगुणसमृद्धा भूत्वा बाल्ययौवनमध्यस्था भूत्वा दिव्याम्बरदिव्यगन्धानुलेपनदिव्यमाल्याद्यलङ्कृता भूत्वा स्थिता महालक्ष्मीश्च। दक्षिणपार्श्वे तस्याः प्रतिबिम्बरूपे क्षमादिगुणैर्लक्ष्मीमतिशयित्वा दक्षिणे पार्श्वे भूनीले स्थिते। लक्ष्म्याः भूनीलयोर्मध्ये वामपादं कुञ्चयित्वा दक्षिणपादं प्रसार्य भोगासने स्थिते सति श्रीअनन्तपार्श्वस्थमुखारविन्दे दिव्यगन्धमास्वादयन्

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अनन्तस्यापि सर्वेश्वरस्य मुखचन्द्रमण्डलामृतधारा एव स्वस्य धारकपोषक-भोग्यरूपानङ्गीकृत्य सौरभ्यादिकल्याणनिधिर्भूत्वा स्थितः परमपदनायको मुक्तात्मानमानेतुम्। विष्वक्सेनादिनित्यवर्गश्च, चण्डःप्रचण्डश्च भद्रः सुभद्रश्च, जयो विजयश्च, धाता विधाता च, कुमुदः कुमुदाक्षश्च, शङ्कुकर्णो सर्वनेत्रश्च, पुण्डरीको वामनश्च, सुमुखश्च प्रतिष्ठितश्चेति अष्टदिक्पालकाश्च [illegible] अन्तरङ्गपरिकरदिव्याप्सरसश्च। मङ्गलद्रव्याणि गृहीत्वा निर्मानमण्डप[illegible] स्थितं मुक्तमूर्तिं समर्पयित्वा अनेकविधिपूर्वकलालनं कृत्वा तं गृहीत्वा ईश्व[illegible] निकटे संस्थापनानन्तरं दिव्यज्ञानप्रसादलब्धो भूत्वा "समस्तपरिवारा[illegible] श्रीमन्नारायणाय नमः" इति दण्डप्रणामं समर्प्य हर्षपरवशानन्दनिर्भरो भूत्वा पुनः पुनः दण्डवत्प्रणामं समर्प्य अतिप्रीत्या गत्वा पादपीठे पादं निवेश्य स यदि दिव्यसिंहासनारोहणकाले समीपं दृष्ट्वा "अवाक्येनादर"इतिवत् आकारं त्यक्त्वा चन्द्रोदयदर्शितसमुद्रवद् विकृतो भूत्वा स्वात्मानं विहायानन्त-कालभोग्यदुःखं सर्वं निवर्तयितुं "अङ्के भरतमारोप्ये"तिवत् श्रीभरतमक्रूरमिवा लिङ्गनं कृत्वा प्रीत्यतिशयेन कोऽसि त्वमिति पृच्छति सति अहं ब्रह्मास्मीत्यहं महाराजकुमार इत्युक्ते, अनन्तरमेतत्पर्यन्तं किं कृतवानित्युक्ते शब्दादिभोगमेव कालक्षेपमिति स्थितः। तद्भोगफलेन किं दृष्टमित्युक्ते, स्वामिन्! निर्हेतु-कदयोत्तीर्णोऽस्मीत्युक्तम्। उत्तीर्य पुनः किं करिष्यसीत्युक्ते तव जायमान-कृपाकटाक्षतया अभिमुखोऽस्मीत्युक्तम्। तदुपरि किं करिष्यसीत्युक्ते तत्र सेवाङ्गीकृता इत्युक्ते वस्तुतस्तु "आचार्यः स हरिः साक्षाद् गुरुरूपी न संशयः" इतिवत् त्वमेव सदाचार्यो भूत्वा आश्रयणयुक्तं कृत्वा इदं दर्शयित्वा त्वयैवाङ्गी-कृत इत्युक्तमिति वचनानन्तरं ईश्वरोऽपि मम सृष्टिव्यापारः सफलो जात इति प्रीतो भूत्वा, त्वं नरकानुभवं कृत्वा दुःखितो भूत्वा स्थितसमये

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अहमागत्य मुखदर्शनमात्रमपि न कृतं इन्द्रियपरवशो भूत्वा महाक्लेशादित्युपलालित्य "प्रगष्टस्य यथा लाभः" इतिवत् ममालभ्यं लब्धं तवागमनेनायं देशः सनाथो जातः, अस्य स्थानस्य एकं नायकरत्नं लब्धमिति देशान्तरगतो भूत्वा "गन्तुं पुत्रं पितावद् उपलालित"वत् (?) कृपां कृत्वा अतिव्यामोहं कृत्वा महालक्ष्मीहस्ते दत्तं, "कंसवधानन्तरं श्रीकृष्णं दृष्ट्वा देवकी"वत् स्तन्यमुद्बोध्य सर्वाङ्गमभिषिच्य उद्धृत्यानेकचिह्नैरुपलालनानन्तरं कृतार्थो भूत्वा महालक्ष्मीदयया सर्वविधकैङ्कर्यं च कुर्विति नियोगकरणानन्तरं पर्यङ्कादुत्तीर्य अभिमुखो भूत्वा दिव्यसौन्दर्यमनुभूय लावण्यप्रवाहस्य सम्मुखे स्थानुपशस्यतया षष्ठभागं प्रत्यागत्य अपराङ्गसौन्दर्यं सर्वमनुभूय पुर्वाङ्गादनवधिकाद् अपराङ्गकलहमितिवत् पुनः सम्मुखे प्रत्यागतः सौन्दर्यतरङ्गेण तद्वशचित्तवृत्तिर्भूत्वा अञ्जलिं गृहीत्वा प्रदक्षिणं कृत्वा नमस्कृत्य विस्मितहृदयो भूत्वा तत्परो भूत्वा हो हो अहो उहा अहमन्नमहमन्नमिति आनन्दपरवशो भूत्वा स्थितसमये श्रीवैकुण्ठनायकश्च स्वस्य कृपाकटाक्षवीक्षणैरीषत् स्मितपूर्वकं स्निग्धगम्भीरमाधुर्यश्रीसूक्तैः समीपमाहूय स्वस्य श्रीपादकमलेन तस्य उत्तमाङ्गमलङ्कृत्य नित्यकैंकर्यनियोगमवधारितवान् । महाप्रसादतया सर्वकालसर्वदेशसर्वावस्थास्वपि सर्वविधकैंकर्यं कुर्वन् कृतार्थो भूत्वा तिष्ठतीति ।

इत्यर्चिरादिमार्गवैभवं सम्पूर्णम्

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अनन्तशयनग्रन्थावलिः — २४७

सर्वप्रसाधकः डाक्टर्. के. राघवन् पिळ्ळ

पौरस्त्यभाषागवेषणहस्तलिखितग्रन्थप्रसाधनकार्यालयः

केरलविश्वविद्यालयः

कृत्यरत्नावली

रामचन्द्रविरचिता

प्रसाधकः

एस्. मुरलीधरन् नायर्

११५४/१९७८

अनन्तशयने विज्ञानभवनमुद्रणालये मुद्रिता

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CONTENS

		Page
1	Preface	1
2	Introduction	1—25
3	Index	1—13
4	Kṛtyaratnāvali	1 - 234
5	Appendix I (works)	235—240
6	do II (authors)	241—243
7	do III (vratas)	244—245
8	do IV (zod-con.)	246—247
9	do V (festivals)	248—
10	do VI (rituals)	249—250
11	do VII (observances)	251—253
12	References	1—6

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PREFACE

We are now issuing the Kṛtyaratāvali, a work on Dharmasâstra composed by Rāmacandra in 1649 A. D, as number 24, in the Trivandrum Sanskrit Series.

The task of preparing an edition of the work from four paper manuscripts in our possession, was entrusted to Shri. S. Muralidharan Nayar Assistant Research Officer of this Institute. It is hoped that this lucid work will be an addition to the world of Sanskrit literature, and that the Scholars of Dharmaśastra will appreciate it as an authoritative source of old as well as modern festivals, rituals and the religious observances of India.

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Dr. K. Ragavan Pillai
Director and Professor of Sanskrit,
General Editor, Trivandrum Sanskrit Series.

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INTRODUCTION

Kṛtyaratnāvali is the 247th number of the renowned Trivandrum Sanskrit Series, we publish with the object of bringing out the profound knowledge of our ancient writers lying hidden in the old manuscripts, of which a sizeable number is deposited in this institution. This work is included in the list of works on Dharmaśāstra, in the *History of Darmaśasra written by P. V. Kane. Through this, the author Rāmacandra exposes and explains tithikṛtyas (Religious observances to be conducted according to lunar days) beginning from the first day of the caitra month to the end of phālguna. He also mentions some of the kṛtyas, which have to be done in the Malamāsas, in the last three pages of the work. Malamāsa, is an intercalary month, in which religious ceremonies are not performed. But Sahasrāmśupùja (sun worship) is very important in this month.

Rāmacandra, author of this work, was a versatile genius, who had a very deep knowledge in all branches of sanskrit literature, especially in Purànas, smṛtis and Dharmaśàstras.

Dharmaśástra - its source:

Vedas are the sources of Dhrmaśástra. Goutama in his Dharmasùtra says - "Veda is the sources of Dharma and the tradition and the practice of those that know it"[1]. Ăpastamba says - "The authority for the Dharma is the agreement of those that know the Dharma and the Vedas"[2], Manu puts down five different

*. History of Dhrmaśàstra. Vol. I. Page. 536

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sources of Dharma[3] - (1) The whole Veda is the main source of Dharma (2) the tradition; (3) the practice of those who know it; (4) the customs of Virtuous men; and (5) self satisfaction.[4] Yâjñavalkya explains:— Revelation, tradition, the customs of goodmen, what is agreeable to one's self and desire born of due deliberation are the recognised source of Dharma[5]. Authors of Dharmaśâstra quote passages from Vedas in support of the rules laid down by them in their works. We can see vedic quotation in almost all works on Dharmaśâstra. This also strengthens the above fact.

Kṛtyaratnāvali — A study:

Is is already noted that Kṛtyaratānavli is a work on Dharamaśātra. There are numerous works written by many authors on this subject. As to the method adopted by the author, it is of a peculiar nature. It is a prose work with verses interspersed in large numbers. Citations and quotations from different Purâṇas, Smṛtis, Itihasas and other works on Dharmaśâstra are abdundantly added. Authors and works are quoted to persent their views as also to refute their opinions. A detailed study of rituals, religious observances and festivals is conducted, considering all aspects of the concerned item. The prose is very simple but it is as effective as in any first class work of Sanskrit literature on śâstras.

Contents:

Kṛtyaratnāvali begins with the author's introduction of himself as Ràmacandra, son of Bhaṭṭaviddala[6]. Kṛtyas (rituals, religious bservances etc) are explained from the first day(Pratipad)of the dark half of Kṛṣṇapakṣa) of the Caitra month to the end of Phālguna month. In addition

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to this, Kṛtyas connected with Mahâlayas, Śivarātri, Mahānavami and Malamāsa are also defined in detail on separate topics. As Kṛtyas are explained on the basis of tithis (lunar days) it is clear that the author has accepted lunar months (Cándramāsa) for his narration, from among the four kinds of months famous in Astrology. They are Soura, Sāvana, Chāndra and Nakṣatra[6]. Astrology has a prominent place in fixing up of auspicious time and date of the Kṛtyas. It is the conception not only of the ancients but also of the man of the present world that if he takes a holy dip in the Ganga in an auspicious time, it will surely wash out his sins and will bring him relief from deadly diseases and mental uneasiness. This is what Padmapurāṇa says:—

चौत्रे मासि महाबाहो! पुण्या प्रतिपदा परा।
तस्यां यः श्वपचं स्पृष्ट्वा स्नानं कुर्यान्नरोत्तमः ।।
न तस्य दुरितं किञ्चिन्नाधयो व्याधयो नृप !
भवन्ति कुरुशार्दूल ! तस्मात् स्नानं समाचरेत् ।।

Hence it is clear that the time of an observance or ritual is as valid as the observance or ritual by itself. Vratas, Śráddhas, Homas or Pûjas are directed to be undertaken in the prescribed time and also in the prescribed manner. Even from the Vedic period festivals, rituals and other observances were performed in accordance with the position of various heavenly bodies by utilising the knowledge of astronomy. Thus solar and lunar months became widely accepted from the olden days. Some festivals are performed on the basis of seasons also. The following chart shows the seasons, months with their counterparts in English.

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Vasanta	Caitra	March, April
	Vaiśākha	April, May
Grīṣma	Jyeṣṭha	May, June
	Āṣāḍhā	June, July
Śarad	Āśvina	Semptember, October
	Kārtika	October, November
Hemanta	Mārgaśīrsa	November, December
	Pauṣa	December, January
Śiśira	Māgha	January, February
	Phālguna	February, March

Lunar days are called tithis and solar days are called vāras. Vāras are named after the planets - Sun, Moon, Mars, Mercury, Jupitor, Venus and Saturn.

In Kṛtyaratnāvalī a large number of vrtas, rituals and other observancs has been explained with details of time and practice. Short notes on some of them are given below:—

1. Anaṅgavrata — This Vrata ts to be observed on the 13th of the bright half of the Caitra month An idol of Madanais to be made of Sandal and worshipped. This may bring one propsperity along with sons and grandsons.

2. Anatavrata — This is to be observed on the 14th of the bright half of the Bhādrapada month.

3. Amuktābharaṇavrata — This also is to be observed in the Bhādrapada month. 7th of the bright half of the above month is the auspecious time for it.

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4. Aśūnyaśayanavrata — It is observed on the 2nd day of the dark half of each of the four months —śrávaṇa, Bhâdrapada, Āśvina and Kârtika[7]. It is included in the Candrodayavratas — i.e. the Vratas, which are performed during the time of moon rise.

5. Upâñgalalitāvrata — This vrata is very famous in South India and is observed on the 5th of the bright half of the Āśvina month. One who undertakes this vrata, has to clear his teeth with sticks and to take bath in a river or a lake.[8] Then he has to make a beautiful dais on which a golden idol of the goddess is to be consecrated and worshipped[9]. It may give a man knowledge, health, happiness and cows, to a woman a long married life, and to a girl a good husband[10].

6. Kārtikavrata - It is intended to get relief from the sins committed in the past seven births and to get issues in all generations[11]. Mahāviṣṇu is the deity to be worshipped in this vrata. Jāgaraṇam (waking during night) Dānam (Charitable giving) etc also have to be done during this Vrata.

7. Kokilāvrata - It is exclusively undertaken by women. It starts on the fullmoon day of Āśvina and continues to the end of śrāvaṇa.[12] The women should observe brahmacarya and take food only in the night. Floor alone should be used for bed[13].

8. Kojāgaratvratā Fullmoon day is the auspicious time for this vrata. It is called Kaumudi. Lakṣmi and Indra mounted on Irāvata are the deities to be worshipped. Dice is to be played in the company of charming women without sleeping in the night[14],. One who keeps awake and plays dice in the night is the blessed andGoddess Lakṣmi will make him wealthy[15]. Playing dice with only drinking coconut water is said to be highly rewarding.

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9 Govatsadvādaśivrata - Twelth of the dark half of Kārtīka is the time to undertake this vrata. Rice with blackgram is the only food permitted and that also only in the night. Cow, having a calf of the same colour is to be worshipped with sandal, flowers and so on, and mantras should be chanted with devotion. One who observes this vrata, will fulfil all the ambitions.

10 Gaurīvrata - It is being conducted on the 4th of the bright half of Jyeṣṭha, because Uma is said to born on that day[16]. Giving gifts, dancing, singing, condcting Homa, etc. are the main characterstics of this vrata.

11 Cāturmāsyavrata - This vrata begins on the 11th of the bright half of the Āśvina month and ends on the 12th of the dark half of Kārtika[17]. During these four months, the one who performs the vow has to worship Viṣṇu with a vow that he would do it with utmost devotion and without any interruption which might cause even death to him. Oil, molosses, fruites, pan, vegetable leaves etc. are to be avoided. By doing so he would become, handsome, sweet voiced, wise and so on. If one takes ghee, curd and butter along with food with devotion to cow, one will be the owner of many cows[18]. This vrata may bring many achievements to one, who undertakes it with devotion to Nārāyaṇa.

12 Candraśaṣṭhivrata—The 6th of the dark half of the Bhādrapada month is the time for undertaking the Candraśaṭhīvrata[19].

13 Cāndrāyaṇavrata— From the beginning to the end of the full moon day in the Māgha month, is the period of Cāndráyṇavrata, During this vrata, brâhmaṇa should eat roots. If he does not do so he is to go to hell. Kṣatruya Vaiśya and śūdra will also be the same[20]. Generally roots should not be used with liquor.

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Janmāṣṭamīvrats (Kṛṣṇāṣṭmi) - The 8th day of the dark half of the Srāvana month is Janmāṣtami. If it is calculated by Pūrṇimāntamāsa (Púrṇima - Fullmoon day) it is the 8th day of the dark half of the Bhādrapada month. Though these and other calculations may differ, the time is the midnight when the moon rises above in the sky. Puja is to be performed in this time every year. This Vrata is very important because this may fulfil all wishes[21].

During Kṛanāśtamīvrata, fasting is considered highly beneficial. It is said, that if one takes food during this time, it is sure that he partakes the sins that have accumulated in the three worlds[22].

Tiladvādaśīvrata -The time of this vrata is the 12th of the dark half of Māgha. It is said that Yama had produced tilas (gingily) on that day after doing a severe penance[23]. Hari is the deity to be worshipped on that day, using tila for homa, dāna, dípa, etc.

Dadhivrata-This vrata is a part of cāndrāyaṇavrata, and is being undertaken in the 2nd (Bhādrapada) of the four months, the first of which is śrāvaṇa[24]. During this month Dadhi (curd) should not be used for food[25].

Dugdhavrata-This vrata is observed on the 12th of the bright half of Bhādrapada. Milk, and food mixed with milk should not be used during this vrata. But ghee, curd, etc., could be used.

Dúrvávrata- The 8th day of the bright half of Bhàdrapda is Dúrvāṣtami. During this time women undertake this vrata to achieve a pleasant and long married life[26]. Liṅga (Sivaliṅga) should be pleaced

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on the ground where Dûrva has grown and worshipped, according to the System. They could also do the worship in other auspicious times. But in all tunes of Puja they could only eat the rire, which was not cooked by fire. Curd, fruits, etc., could be taken with honey[27].

19 Dūrvāgaṇapativrata - It is being undertaken on the 4th of the bright half of the Śrāvaṇa month. Gaṇapati is worshipped on that day.

20 Dvidalavrata - This is a part of the Cāturmāsyavrata and is to be undertaken in the 4th month of Cāturmāsya. Viz. Kârtika. Dvidala – is directed not to eat during this month.

21 Navarātravrata – This vrata begins on the first of the bright half of Äśvina. Devi is worshipped during these nine days, in every home, town, village and even in forests[28]. All are entitled to worship Devi in Navarātra, without considering the caste, creed or anything. Brāhmanas, Ksatriyas, Vaiśyas, Ŝûdras and even Mlechas and others are to perform this Pûja of Devi, with devotion and pleasure[29]. Women also should perform this vrata.

The importance of Devîpûja during Navaratrāvrata, is elaborately explained in this work. Everyday after the daily performance of Puja, Devīmâhàtmyam is to be read or heard by the Worshipper. Durgâmantra is to be muttered with devotion. Kumarīpûjanam (explained in another topic) is to be performed according to the methods from the first day of the vrata. One girl or even nine girls of the prescribed age, could be selected for this puja[30].

As part of Navarātrapùjă, the King is to perform Aśvapüjà

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Gajapüja, Râjacinhapûjà an so on. Horses and elephants with their ceremonial housings, should be made to parade in the town, with men playing musical instruments and drums[31]. Chhatra, Cãmara, Khadga, Simhãsana, etc. are to be worshipped seperately muttering seperate mantras. Everyday during this vrata, the King has to bestow gifts such as materials for hairdressing (I day) Silken tape (2nd day) Tilaka (3rd day), etc. till the 8th day. On the nineth day the worship of Candâ takes place.

If a woman who undertakes this vrata, happens to get mensturation, she should ask somebody else to perform the Pujà for her sake[32].

22 Nàgavarta-This vrata and pújà are to be performed on the 4th day of the bright half of Kãrtika eveay year. Śankhapála and other serpants, Ṣeṣa, the great serpant are to be worshipped during the Pùjâ with offering flowers, milk, etc. It is said that no snake will kill the man who performs this Pùjâ and that all effects of poison will vanish from him[33],

23 Nirjalaikâdaśîvrata - This is to be observed on the 11th of the bright half of Jyeṣtha. On this Ekadaśi, fasting is undertaken even without drinking water. Water pots filled with molasses are presented to brahmins on this day.

24 Nṛsimhavrata. The 4th of the bright half of the Vaiśakha month is Nṛsimhajayanti. This day is said to be the day on which Mahãviṣṇu took his 4th íncarnation as Nṛsimha to kill the demon king Hiranya[34]. Tins Vrata consisting of Púja, Samkalpa, Upavása etc is

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to be performed with utmost devotion. Night Should be spent listering to purāṇa recitations, singing songs and playing musical instruments. Next morning after the performance of Pùja brahmins should be fed and presented with idols of lion and cow made of gold and silver respectively. Landed property also should be given to them. After all these functions, the worshipper is permitted to lunch with his relatives. All people of the four castes are entilted to observe this Vrata[35].

25 Payovrata – This is a part of the Cāturmāsyavrata, as already noted above. During this month, milk should not be used by the worshípper.

Brahmasāvitrivrata – This Vrata is to be performed for three nights from the 13th of Bhàdrapada to the fullmoon night. Fasting during these nights, is the main observance[36].

26 Mahālakṣmîvrata- This Vrata begins on the day when the star Jyeṣṭha falls in the bright half of the Bhādrapada month and ends on the 8th day of the dark half of the same month. The peculiarity of this varta is that it begins and ends during the time of moon's rising in the respective nights.

27 Rāmanavamivarta-The ninth of the bright half of Caitra is called Rāmanavami. It is very auspicious if it becomes combined with the star Punarvasu in the midday[37]. Pùjä is conducted in the noon and also waking up in the night. Next morning homa, giving feast to brahmins and other functions take place. An idol of Rāma is placed in the middle of the ṣatkoṇa. Kausalya ànd Daśaratha are to be worshipped there itself. Hanuman, Sugrīva and

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such others are to be worshipped beyond the Ṣaṭkoṇa and in the middle of Aṣṭadalakamala. Next day after conducting the Pûjā and homa, Rāma's idol should be given away to Brāhmaṇa. Tracts of land also should be donacted to Brahmins.

28 Rambhāvarta-The third of the bright half of Jyeṣṭha is the day on which Rambhāvrata is conducted[38]. This vrata is undertaken in the third of the bright half of the Mārgaśirṣa month also[39]. I is called Rambhāvrata, because Rambhā, the clestial nymph took this vrata for prosperity[40].

29 Vaṭāsāvitrīvrata - This vrata begins on the full moon day of the Jyeṣṭha month. Women who undertake this vrata, have to water the fig tree with great reverence after taking bath themselves. Then the stem of the tree should be covered with thread and, flowers and such other things should be placed around it. Only a single meal in the night is allowed for one year for the worshipper[41].

This pûjá is to be continued in every week till the next Jyaṣṭha month, when the women have to spend the dvādaśi (12th day) taking only a small quantity of food in the day time. Next three days are to spend conducting püjas and fasting. On the 4th day after pujas and other observances, Brahmins should be fed to their full satisfaction. Then only the women are allowed to take meals themselves.

Worshipping of Sàvitri's idol is the main function of the püjā. The idol made of gold is to be placed in a silver chariot. Satyaváṇ also should be worshipped along with Sāvitri. In the 4th day 24, 16, 12 or 8 couples are to be honoured with gifts of clothes. Instead, the Ăcārya

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with his wife could also be worshipped. This system is said to have been followed in South India. In the North the system is different.

30 Śākavrata-It it is a part of Càturmāsyavrata. Śāka should not be used in the first month viz. śrāvaṇa[42].

31 Śivaratrivrata - The 14th of the dark half of the Phālguna month is 'śivarātri'. In other words the 14th in the dark half in between Mâgha and Phālguna is Śivarātri[43]. This vrata consists of fasting, rituals and waking in the night as its important features[44]. If a man does not sleep during the Śivarātri night, even though he does not undertake the vrata with all its merits, is to become equal to Rudra[45]. Pûja of Śivalinga is very important during Śivarātri. The night should be spent chanting Mûlamantra, and performing Pūjas, etc. Next day Brahmins should be given feast according to one's capacity. Then only the worshipper is permitted to finish his vrata. All men. from brahmana to candāla are eligible to undertake this vrata[46].

32 Śravaṇadvādaśivrata – The 12th day of the bright half of Bhādrapada is called Śravaṇadvādaśi. On that day Mahāviṣṇu is to be worshipped. Fasting is an important part of this vrata. One who undertakes this, will never to be born again[47].

33 Siddhivināyakavrata – It is an important vrata and is performed on the 4th of the bright half of the Bhādrapada month. Idol of Vināyaka should be made of gold, silver or mud for performing the pûjā[48].

34 Saṁkaṭacaturthīvrata – This is also an important vrata, which is to be observed on the 4th of the dark half of Bhādrapada

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The pùjâ is to be performed according to the approved methods of Ganeṣapùjā.

35 Kalaśasthāpanam - During Navarātravrata, Durgápùjā is peformed, placing a pot made of either gold, silver, copper or even mud, on the dais made ready for the function[49]. Kalaśasthápanam is to be made in the prescribed time and manner.

36 Knmārípūjanam - Kumaris (virgīns) are worshipped from the first day of Navarātra. The girls' legs are washed and they are made seated in attractive chairs. Flowers, garlands and so on, are being used for púja. After this function, the girls are fed with sweets, milk and honey, etc[50]. Girls from the age limit of 2 to 10 will have to be selected for this function[51]. Two year old girl is called Kumārika, three years old Trimúrtini, four years old Kalyàṇi, five years old Rohini, six years old Kāli, seven years old Candika, eight years old Śāmbhavi, nine years old Durga and ten years old Subhadra. All these girls are to be worshipped and presented with various articles according to their age.

37 Khañjanadarśana - Aftre perfoming Durgāpúja on Māhánavami and Aparājitāpúja in Daśami, the King is expected to see the bird Khañjana (the wagtail) for achieving strength and prosperity[52].

The sight of wagtail in different directions and regions and also in particular times, is considered as bringing good as well as evil effects to the man who happens to see it.

38 Gourîs āndolana - On the third of the bright half of Caitra, the Goddess Gouri is being swung along with Lord Śiva. Flowers, garlands and such other things are to be used in this ceremony. It is to be noted

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that the idols of the God and Goddess are mentioned here as Gouri and Śiva.

39 Tripuradâhotsava - On the fullmoon day of the Kārtika month this festival is celebrated by the people, Temples are illuminated with lights.

40 Damanotsava - This is being celebrated in the 12th of the bright half of the Caitra month every year.

41 Dolotsava – This festival takes place on the 11th of the bright half of Caitra. The idol of Māhāviṣnu along with the idol of Lakṣmi is swung on this day. This is a festival very important to Vaisnavites[53].

42 Dīpâvalimahótsava-

Dīpāvalī is the greatest of Indian festivals. In all parts of India, both north and south alike, Dìpāvalī is celebrated with enthusiasm and a sense of religious interest. Mainly it takes place on the 14th of the dark half of the Äśvina month, though opinions about the time differ according to cetain authorities.

It is said that during the time of Dìpāvalī, Lakṣmi, the Goddess of wealth dwels in Taila (oil) and Ganga-the divine river-dwels in water. So using these two (viz. oil and water) Abhyangasnâna (bath after smearing the body with oil) is to be done to avoid misfortunes[54]. Apámarga, and other plants are to be tied around the head to avoid Naraka, during the bath[55]. Fire torches are to be held by men during the night to show the fore-fathers their path[56].

Dipadâna - illumination-is an important fuction of Dipāvalí festival. Lakṣhmi is worshipped during the nightfall, after which illumination is conducted, Dipavṛkṣa (lantern) also is to be made in the

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temples[57]. Kuberapúja is another ritual ordained during this time[58].

After illuminations and making a Dipavṛkṣa, and also feeding brahmins and other persons, one is allowed to take meal in company of their relatives.

There are many functions explained in this work in connection with Dípāvali. Some of them are given below:-

An observance being done by the king is as follows:-

In the evening the King proclaimes that the kingdom, belongs to Bali for the day. So let the people do whatever they want to do, and move freely without any restrictions[59]. The people, on their part, decorate their homes with flowers garlands and lamps, silken cloths etc. The streets are made attractive with scores of lamps and flags. The women folk are dressed in their best for the occassion. The musicians the drummers and the like, are at their best elebratimg the event.

The king during midnight comes out of his palace to see the feslival, and walks through the city accompanied by his aids and torch bearers to witness the beauty of the mansions[60]. He is astonished to see the delight anp satisfaction of the people just like that prevailed in the Kingdom of Bali. Then the King returns to his palace.[61] After that, the people, who are suppressed by slumber, get their women ready to evict the evil-fortune by playing of Turya (a kind of musical instrument) and dindṛma (a small drum.).

In the early morning when the homes are completely illuminated with lamps, one should meet the relatives and friends and enquire about their affairs[62].

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It is said that God Śankara created dice in the ancient time and played it with Pārvati who defeated him. Hence he is always unhappy, though at the same time his spouse is happy and gay[63]. So on the first day of the bright half of Kārtika, dice is to be played in the morning. One who wins the play, on that day, is likely to win for the whole of the year[64]. The defeated will have to suffer for the whole year.

There should be special meals for the occassion, in which highly placed relatives would be invited to participate. The night should be spent with wives in the bed rooms which are attractively decorated with scented clothes, flowers. jewels and garlands[65]. They should be lighted with lamps and perfumed by incense.

The king is to please the people in the morning. The women should be presented with clothes and ornaments[66]. Brahmins should be honoured with presents. The women in the haven, should be fed and gifted with jewels. The soldiers, the commanders, the wrestlers and the actors, should be presented with various articles according to their status[67].

Then the King is to witness sitting in his couch, his fighting forcess, including the oxen, the buffalloes, the elephants, the horses, and the soldiers in their ceremonial attires. Then there will be some other functions at the end of which Bali is to be worshipped by the King with his officials.

43 Devīprabodhanam - This festival is celebrated on the 9th of the dark half of Bhādrapada. Devi is worshipped on the day when the

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१ वेदो धर्ममूलम् । तद्विदां च स्मृतिशीले – गौ–ध–सू I . I - 2

२ धर्मज्ञसमयः प्रमाणं वेदाश्च – आ - ध - सू I - I - I - 2

३ ४ वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ।। मनु – II - 6

५ श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
सम्यक् सङ्कल्पजः कामो धर्ममूलमिदं स्मृतम् ।। – याज्ञ- I 7

६ सौरश्च सावनश्चैव चान्द्रो नक्षत्र एव च । कृत्यसारसमुच्चयः - P-I

७ चतुर्ष्वसितपक्षेषु मासेषु श्रवणादिषु ।
अशून्याख्यं व्रतं कुर्याज्जायया तु फलाधिकम् ।।
कृत्यरत्नावली – P - 49

८ दन्तकाष्टान्युपादाय तडाकं वा नदीं व्रजेत् ।
दन्तधावनपूर्वाणि मज्जनानि समाचरेत् । P - 126

९ ततो यथाविधि स्नात्वा शुक्लवासा गृहं व्रजेत् ।
शुचौ देशे मण्डपिकां कृत्वा चातिमनोहराम् ।।
सौवर्णीं प्रतिमां कृत्वा स्थापितां तत्र पूजयेत् । P - 126

११ व्रतादस्माच्च यत्पापं सप्तजन्मकृतं मया ।
तत्सर्वं नाशमायातु स्थिरा मे चास्तु सन्ततिः । P - 190

१२ आषाढपौर्णमास्यां तु सन्ध्याकाल उपस्थिते ।
सङ्कल्पयेन्मासमेकं श्रावणे प्रत्यहं ह्यहम् ।। P - 48

१३ स्नानं करिष्ये नियता ब्रह्मचर्ये स्थिता सती ।
भोक्ष्यामि नक्तं, भूशय्यां करिष्ये प्राणिनां दयाम् ।। P 48

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१४ आश्विने पौर्णमास्यां तु चरेज्जागरणं निशि ।
कौमुदी सा समाख्याता कार्या लोकैर्विभूतये ।।
कौमुद्यां पूजयेल्लक्ष्मीमिन्द्रमैरावते स्थितम् ।
सुगन्धिनीभिः सह्येष अक्षैर्जागरणं चरेत् ।। P – 152

१५ निशीथे वरदा लक्ष्मीः को जागर्तीति भाषिणी ।
तस्मै वित्तं प्रयच्छामि अक्षैः क्रीडां करोति यः ।।

१६ ज्येष्ठशुक्लचतुर्थ्यां तु जाता पूर्वमुमा सती ।
तस्मात् सा तत्र संपूज्या स्त्रीभिः सौभाग्यवृद्धये ।। P - 33

१७ आषाढे तु सिते पक्षे एकादश्यामुपोषिताः ।
चातुर्मास्यव्रतं कुर्यात् यत्किञ्चित्प्रयतो नरः ।। P – 53
चतुर्थ्याऽपि हि यच्चर्णि चातुर्मास्यव्रतं नरः ।
कार्तिके शुक्लपक्षे तु द्वादश्यां तत् समापयेत् ।। P - 187

१८ दधिदुग्धतक्रनियमी गोभक्तो गोपतिर्भवेत् ।। P - 45

१९ तद्वद् भाद्रपदे मासि षष्ठ्यां पक्षे सितेतरे ।
चन्द्रषष्ठीव्रतं कुर्यात् पूर्ववेधः प्रशस्यते ।। P - 92

२० ब्राह्मणो मूलकं भुक्त्वा चरेच्चान्द्रायणं व्रतम् ।
अन्यथा याति नरकं क्षत्रविट्शूद्र एव च ।। P - 203

२१ सिध्यन्ति सर्वकार्याणि कृते जन्माष्टमीव्रते । P - 59

२२ कृष्णाष्टमीदिने प्राप्ते येन भुक्तं द्विजोत्तम! ।
त्रैलोक्यसंभवं पापं तेन भुक्तं द्विजोत्तम! । P - 60

२३ माघे तु कृष्णद्वादश्यां यमो हि भगवान् पुरा ।
तिलानुत्पादयामास तपः कृत्वा सुदारुणम् ।। P - 204

२४ द्वितीये मासि कर्तव्यं दधिव्रतमनुत्तमम् । P – 46

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२५ श्रावणे वर्जयेच्छाकं दधि भाद्रपदे तथा ।। P – 46

२६ सुखसन्तानजननी भर्तुः सौख्यकरी सदा । P - 75

२७ अनग्निपक्वमश्नीयादन्नं दधि फलं तथा ।
अक्षारलवणं ब्रह्मन्नश्नीयान्मधुनान्वितम् ।। P - 76

२८ पूजनीया जनैर्देवौ स्थाने स्थाने पुरे पुरे ।
गृहे गृहे शक्तिपरैर्ग्रामे ग्रामे वने वने ।। P - 103

२९ स्नातैर्प्रमुदितैर्हृष्टैः ब्राह्मणैर्क्षत्रियैर्नृपैः ।
वैश्यैर्शूद्रैर्भक्तियुक्तैः म्लेच्छैरन्यैश्च मानवैः ।। P - 103

३० एकैकां पूजयेत् कन्यामेकवृद्ध्या तथैव च ।
द्विगुणं त्रिगुणं वापि प्रत्येकं नवकं वरम् ।। P - 111

३१ बद्धपर्याणकान् तत्र गजाश्वान् समलंकृतान् ।
भ्रामयेन्नगरे नित्यं नन्दिघोषपुरः सरान् ।। P - 117

३२ अन्तरा तु रजोयोगे पूजामन्येन कारयेत् । P - 125

३३ विषाणि तस्य नश्यन्ति न तं हिंसन्ति पन्नगाः । P - 181

३४ प्रबभूव महाविष्णुर्नरसिंहाकृतिर्तृप! ।
तस्यां व्रतं नरैः कार्यं महाविष्णोरतिप्रियम् ।। P - 28

३५ सर्वेषामपि वर्णानामधिकारोऽस्ति मद्व्रते । P – 92

३६ त्रिरात्रं नियमं कुर्यादुपवासस्य भामिनि! । P – 82

३७ चैत्रशुक्ले तु नवमी पुनर्वसुयुता यदि ।
सैव मध्याह्नयोगेन महापुण्यतमा भवेत् ।। P - 15

३८ भद्रे! कुरुष्व यत्नेन रंभाख्यं व्रतमुत्तमम् ।
ज्येष्ठशुक्लतृतीयायां स्नाता नियमतत्परा ।। P - 33

३९ रंभातृतीयां वक्ष्यामि सर्वपापप्रणाशिनीम् P - 139

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४० सौभाग्यार्थं पुरा चीर्ण रम्भया राजसत्तम! ।
तेन रंभातृतीयेयं परसौभाग्यदायिनी ।। P - 194

४१ रात्रौ कुर्वीत भक्तञ्च अब्दमेकं समाहिता । P - 37

४२ श्रावणे वर्जयेच्छाकं दधि भाद्रपये तथा P - 46

४३ माघफाल्गुनयोर्मध्ये असिता या चतुर्दशी ।
शिवरात्रिः समाख्याता प्रियेयं त्रिपुरद्विषः ।। P - 214

४४ उपवासप्रभावेन बलादपि च जागरात् ।
शिवरात्रेस्तथा तस्यां लिङ्गस्यापि च पूजया ।। P - 214

४५ कश्चित् पुण्यविशेषेण व्रतहीनोऽपि यः पुमान् ।
जागरं कुरुते तत्र स रुद्रसमतां व्रजेत् । P - 215

४६ शिवरात्रिव्रतं देवि ! सर्वपापप्रणाशनम् ।
आचण्डालमनुष्याणां भुक्तिमुक्तिप्रदायकम् ।। P - 225

४७ उपोष्य विधिवत्तत्र नरः संक्षीणकिल्बिषः ।
प्राप्नोत्यनुत्तमां सिद्धिं पुनरावृत्तिदुर्लभाम् ।। P - 99

४८ स्वशक्त्या गणनाथस्य स्वर्णरौप्यमथाकृतिम्
अथवा मृण्मयीं कुर्याद् वित्तशाठ्यं न कारयेत् ।। P - 68

४९ तत्र संस्थापयेत् कुंभं विधिना मन्त्रपूर्वकम् ।
सौवर्णं राजतं वापि ताम्रं मृण्मयजं तु वा ।। P - 102

५० प्रक्षाल्य पादौ सर्वेषां कुमारीणां च वासव! ।
पूजयेत् गन्धपुष्पैश्च स्रग्भिश्चापि मनोरमैः । P - 110

५१ द्विवर्षकन्यामारभ्य दशवर्षावधि क्रमात् । P - 111

५२ कृत्वा नीराजनं राजा बलवृद्ध्यै यथाक्रमम् ।
शोभनं खञ्जनं पश्येज्जलगोगोष्ठसन्निधौ ।। P - 150

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५३ चैत्रमासस्य शुक्लायामेकादश्यां तु वैष्णवैः ।
आन्दोलनीयो देवेशः सलक्ष्मीको महोत्सवैः । P - 18

५४ तैले लक्ष्मीर्जले गंगा दीपावलितिथौ वसेत् ।
अलक्ष्मीपरिहारार्थमभ्यंगस्नानमाचरेत् ।। P - 163

५५ अपामर्गमथो तुम्बी प्रपन्नाडमथापरम् ।
भ्रामयेत् स्नानमध्ये तु नरकस्य क्षयाय वै ।। P - 165

५६ उल्काहस्ता नराः कुर्युः पितृणां मार्गदर्शनम् । P - 166

५७ दीपवृक्षास्तथा कार्याः शक्त्या देवगृहेषु च । P - 168

५८ सुखरात्र्यां प्रदोषे तु कुबेरं पूजयन्ति वै । P - 169

५९ ततोऽपराह्णसमये स्वयं राजा व्रजेत् पुरम् ।
अद्यं राज्यं बलेर्लोको यथेष्टं चेष्टतामिति ।। P - 170

६० हर्म्यशोभां तु सम्पश्यन् कृतरक्षः स्वकैर्नरैः । P - 170

६१ तद्दृष्ट्वा महदाश्चर्यमृद्धिं चैवात्मनः शुभाम् ।
बलिराज्यप्रमोदश्च ततः स्वगृहमाव्रजेत् ।। P - 171

६२ सर्वान् बन्धूनबन्धूंश्च वाचा कुशलमर्चयेत् । P - 171

६३ जितश्च शङ्करस्तत्र जयं लेभे च पार्वती ।
अत्यर्थं शङ्करो दुःखी उमा नित्यं सुखोचिता । P - 172

६४ तस्मात् द्यूतं प्रकर्तव्यं प्रभाते तत्र मानवैः ।
तस्मिन् द्यूते जयो यस्य तस्य संवत्सरं जयः ।। P - 172

६५ गन्धवस्त्रैस्तथा पुष्पै रत्नैर्माल्यैरलङ्कृतम् ।
दीपमालापरिक्षिप्तं तथा धूपेन धूपितम् ।। P - 172

६६ प्रभातसमये राज्ञा तोषणीयास्ततो जनाः ।
सुवासिनीभ्यो देयानि वस्त्राण्याभरणानि च ।। P - 173

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६७ भोजयेत् पूजयेत् रत्नैरन्तः पुरविलासिनीः ।
पदातिजनसंघातान् ग्रवेयैः कञ्चुकैः शुभैः ।।
स्वनामङ्कैः स्वयं राजा तोषयेत् स्वजनान् पृथक् ।
तथा गणाधिपांस्तांश्च तथा मल्लान् नटान् भटान् ।। P - 173

६८ एकादश्यां च शुक्लायाँ कार्तिके मासि केशवम् ।
प्रसुप्तं बोधयेद्रात्रौ श्रद्धाभक्तिसमन्वितः ।। P - 183

६९ गत्वा नगरसीमान्तं वास्तुपूजां समाचरेत् ।
संपूज्य चाथ दिक्पालान् पूजयेत्पथि देवताः ।। P - 146

७० जयाभिलाषी नृपतिः प्रतिपद्प्रभृति क्रमात् ।
लोहाभिसारिकं कर्म कारयेद् यावदष्टमीम् ।। P - 117

७१ राजचिह्नानि सर्वाणि शस्त्राण्यस्त्राणि यानि च ।
आनीय मण्डपे तानि सर्वाण्येवाधिवासयेत् ।। P – 117

७२ तदंगसंभवं सर्व लोहं यद् दृश्यते क्षितौ ।
लोहाभिसारिकं कर्म तेनैतदृषिणा स्मृतम् ।। P - 117

७३ बद्धपर्याणकान् तत्र गजाश्वान् समलंकृतान् ।
भ्रामयेन्नगरे नित्यं नन्दिघोषपुरः सरान् ।। P - 117

७४ भवानीं यस्तु पश्येत शुक्लाष्टम्यां मधौ नरः ।
न जातु शोकं लभते सदानन्दमयो भवेत् ।। P - 13

७५ आषाढस्य सिते पक्षे द्वितीया पुण्यसंयुता ।
तस्यां रथे समारोप्य रामं मां भद्रया सह ।।
यात्रोत्सवं प्रवर्त्याथ प्रीणयेत्तु बहून् द्विजान् । P - 40

७६ एकादश्यां तु शुक्लायामाषाढे भगवान् हरिः ।
भुजङ्गशयने शेते क्षीरोदधिजले सदा P – 41

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७७ सर्वदुष्टापहो होमः सर्वरोगोपशान्तिदः ।
क्रियतेऽस्यां द्विजैः पार्थ ! तेन सा होलिका स्मृता ।। P-227

७८ कार्तिके कृष्णपक्षे तु चतुर्दश्यां दिनोदये ।
अवश्यमेव कर्तव्यं स्नानं नरकभीरुभिः ।। P - 163

७९ अशोककलिकाश्चाष्टौ ये पिबन्ति पुनर्वसौ ।
चैत्रे मासि सिताष्टम्यां न ते शोकमवाप्नुयुः ।। P - 13

८० तुलासंस्थे संहस्रांशौ संप्राप्ते भूतदर्शयोः ।
उल्काहस्ता नराः कुर्युः पितृणां मार्गदर्शनम् ।। P-166

८१ आसने चोपविष्टस्य ब्रह्मघोषेण भारत ।
चर्चयेच्चन्दनैर्नारी अव्यङ्गाङ्गा सुलक्षणा ।। P - 230

८२ यज्ञाय पशवः सृष्टाः स्वयमेव स्वयंभुवा ।
अतस्त्वां घातयिष्यामि तस्माद्यज्ञे वधोऽवधः ।। – 13

८३ पञ्चादं लक्षणोपेतं गन्धपुष्पसमन्वितम् ।
विधिवत् कालि ! कालीति जप्त्वा खड्गेन घातयेत् ।। P – 134

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Erratta

Page	Line	अशुद्धम्	शुद्धम्
10	5	प्रतिपदिता	प्रतिपादिता
13	1	सदानन्त	सदानन्द
44	10	चातुर्मस्य	चातुर्मास्य
51	7	नु	तु
54	18	उपाकुर्म	उपाकर्म
66	18	इति श्रावणकृत्यानि	wrongly added
67	1	अथ भाद्रपदकृत्यानि	
92	15	द्विजार्य्याय	द्विजाग्र्याय
95	9	निमूल	निर्मूल
97	1	कार्यम	कार्यम्
142	4	पूजक्रमः	पूजाक्रमः
153	4	को जागर	कोजागर
182	10	प्रवुद्धं	प्रवृद्धं
195	17	पौर्णमास्य	पौर्णमास्यां

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अनन्तशयनसंस्कृतग्रन्थावलिः–२४८

सर्वप्रसाधकः

डाक्टर् के. राघवन् पिळ्ळ

पौरस्त्यभाषागवेषणहस्तलिखितग्रन्थप्रसाधनकार्यालयः

केरलविश्वविद्यालयः

धातुरत्नावली

प्रसाधकः

एम्. माधवन् उण्णि

११५४|१९७९

अनन्तशयने विज्ञानभवनमुद्रणालये मुद्रिता

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PREEFACE

We are happy to bring out the Dhāturatnāvali, an important Kerala work on Sanskrit grammar as No 248 in the Trivandrum Sanskrit Series. This work was most probably authored by a disciple of the famous Melputtūr Nārāyaṇa Bhatta, author of the grammatical treatise Prakriyāsarvasva and the devotional work Nārāyaṇiyam, among other compositions. The present work deals with Sanskrit verbal roots as the title itself indicates.

The work of bringing out an edition of this treatise was assigned to Sri. M. Madhavan Unni, Reserch Officer in this department. I am glad he has edited this volume which, I hope will be useful to the world of Sanskrit Scholars.

O. R. I. & Mss. Library,
7/3/1979.

K. RAGHAVAN PILLAI.

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INTRODUCTION

Kerala's contribution to Sanskrit grammatical studies is significant. The history of this branch starts from about 9th century A.D. Of the eighteen Sabhāmaṭhas of Kerala which were established to promote studies in the different Śâstras, the Covvaṇṇùr Sabhāmaṭha specialised in grammatical studies. From an inscription found at the Pārthivaśekharapuram temple in Kanyākumāri District we know that king Karunantaṭakkan has endowed a chair for Vyākaraṇa in th academy attached to it. Kerala kings generally encouraged such studies by giving awards like Bhaṭṭasthánam (Paṭṭattānam) to the proficient scholars in the respective Śāstras. The family of Kùḍallür Nampûtiris won recognition in this field to such an extent that even outsiders eame to Kerala to study under their guidance.

Among the different systems of grammar Pāṇini's Aṣṭādhyāyī was the most popular in Kerala. Several recasts of Pāṇini's work appeared as a result. Grammatical poems too were written here. But the Kerala scholars specialised in other systems also. Both Sanskrit and Prâkṛt grammars were composed by Keralites. The Trivandrum Manuscripts Library has done significant work in bringing out many of these publications. The first book in the famous Trivandrum Sanskrit Series was significantly a work on grammar, viz; Daivam by Deva with the commentary styled Puruṣakāra composed by Kṛṣṇalīlāśuka. Vārarucasaṅgraha which is spoken of as the work of a Keraliya Vararuci is the earliest grammatical work in metrical form produced in Kerala, and was published in the series. It is again in this series that the Prakriyāsarvasva of Melputtúr Nārāyaṇabhaṭṭa appeared for the first time. The present publication Dhâturatnāvalî is yet anothr work on grammar now issued in the series

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Dhāturatnāvalī

There are several works in Sanskrit explaining the different verbal forms. The Paryāyapadāvalī of Vāsudeva is one such work giving synonymns of verbal forms having the same sense. Dhāturatnāvalī is the work of an young scholar who derived benefit from the famous Mātṛdatta, the father of Melputtūr Nārāyaṇabhaṭṭa. As suggested by the name itself it is a collection of homonymous verbal forms but having a difference in their meanings. The nature of the work is explained by the author as follows:

वृकोदराद्यैरुदितेष्वनेकदिगाश्रिता ये खलु धातुसङ्घाः ।
गुरूक्तितस्तानखिलानुदाहृत्यारोपितप्रायमिह ग्रथामः ॥

हं हो सुधीनिवह देशिकवाङ्महाब्धि-
कल्पद्रुमाद्यधिगतां गुरुदेवतुष्ट्या ।
भूयःसुवृत्तललितां समधातुरूप-
रत्नावलीं कलय कण्ठतटे लुठन्तीम् ॥

Nature of the work

The present work purports to enumerate the root forms having an identity in their outward appearance and having a difference in meaning. The study of such forms is apparently useful to poets. Daiva of Deva also is composed in a similar manner. The author of Dhāturatnāvalī has admittedly followed the footsteps of his predecessor Deva to whom he is indebted in a large measure. The author has acknowledged his indebtedness in the following stanza:

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पदमिह त्रितां णिचामप्येकं द्वे वा यथार्हमितरेषाम् ।
कथयामि लुगादेर्लावित्याद्यप्यनुसरन् दैवम् ॥

Thus it may be seen that the author of Dhāturatnāvalī has closely followed Daiva in the matter of technical terms like Lu (adādi), Yu (yujādi), Ṇi (ṇic), Cu (curādi) and so on.

While Deva solely deals with the root forms according to Pāṇini's Dhātupāṭha the author of Dhāturatnāvalī chooses roots from several authorities like Kṣīrasvāmin(author of Kṣīrataraṅgiṇī), Mādhava(author of Mādhavīya-dhātuvṛtti), Vopadeva (author of Kavikalpadruma) and others. Thus it may be seen that the scope of the present work is considerably enlarged than in Daiva. While in Daiva a total of 641 roots alone are dealt with Dhāturatnāvalī enumerates 1038 roots with similar forms and different meanings. Hence we may say that our author improved much on his earlier writers.

Similarity in roots

It is said that the work enumerates similar forms with dissimilar sense. What exactly is the similarity implied here?, one may ask. A close study of the work enables one to find out certain norms for the similarity intended here. Thus three different norms can be applied in this connection.

(1) Total similarity in the outward form with a difference in meaning. For instance there are two different verbs having the form Bhū. The first is Bhú having the meaning of 'existence' and belonging to Parasmaipada (भूसत्तायाम् परस्मैपदी). The second form is Bhū

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in the sense of 'reaching' and belongs to Ātmanepada (भूप्राप्तावात्मनेपदी). Thus though the verbal form is identical the meanings are different.

(2) Though there is a slight difference due to indicatory letters there may be similarity in roots. For instance, there are two roots as 'Agi' and 'Agi'. It may be noted that the similarity consists only in the root proper, viz, "Ag" to which the indicatory "a" and "i" are added in the root form. Naturally the inflected forms differ as "Agati" and "Añgati" in Laṭ 3rd person singular. Still our author considers these verbs as having some similarity.

(3) The third form of similarity is based on the resultant forms only. Here the root forms do suggest this possibility. For instance there are two roots as "Nedṛ" and "Nidṛ". But the resultant inflected form is the same for both namely "Nedati".

Mode of illustration

It may be noted that the author does not keep any kind of unanimity or strict adherence in the mode of giving illustrations. But then Deva also does not keep any such sequence. The present author employs different techniques in giving illustration. Sometimes he gives the radical form alone as in "bhū" in the senses of 'existence' and 'reaching' though on certain occasions he gives the different root forms as "ṇidṛ" and "ṇedṛ". In yet another instance he simply remarks that there is difference in meaning. In a third instance he points out the vikaraṇapratyaya or gaṇa pertaining to the root There are instances where the root forms and meanings are indicated. In order to indicate the gaṇa or vikaraṇa the author usually gives the forms of लट्, लङ् or लिङ्

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of the respective root. Sannanta (सिष्वादयिषते, सिस्वादयिषते st. 215) Nijanta (ज्ञपयते, ज्ञापयेत् st. 6) or Puganta अङ्खापयेत् st. 52) forms are often given as illustrations to suggest certain peculiarities of resultant forms. Similarly occasionally लुङ् (अगुषीत्, अगुवीत्st. 29) and लिट् forms (ललङ्घ st. 72) also are given.

Arrangement of roots

The author has followed the alphabetical order in illustration. The order is seen followed in other works like Daiva and Kavikalpadruma. The alphabetical symmetry is also conceived with reference to the last syllable of the root.

Dhāturatnāvalí and Prakriyásarvasva

It has already been stated that the author has followed the Kṣirataraṅgiṇī of Kṣirasvàmin and the Dhātuvṛtti of Mādhava in enumerating verbal forms. But special mention may be made of his indebtedness to Prakriyāsarvasva of Melputtúr Nārāyaṇabhaṭṭa. In the Dhātukhaṇḍa of Prakriyāsarvasva are enumerated the verbal forms with their different meanings and readings occurring in the earlier works. The roots enumerated in Kalpadruma in addition to those found in Pāṇini and others are also appended in it. A close study of Dhāturatnāvali will reveal that the work has closely followed the Prakriyāsarvasva. This will be clear from the footnotes given in the text.

The author and date

The name of the author is not clear though the introductory

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portions and colophon of the work give some useful information about him. It is stated that he has benefited a great deal from the great Mātṛdatta. It is further said that he was a disciple of Nārāyaṇa. Since he has closely followed the Prakriyâsarvasva in dealing with the verbal forms we may safely identify this Nārāyaṇa with Nārāyaṇabhaṭṭa of Melputtúr, The reference to Mātṛdatta also strengthens the view. The Mātṛdatta referred to here must be the father of Melputtúr Nārāyaṇabhaṭṭa.[1] The following stanzas may be noted in this connection.

श्रीनारायणमिश्रश्रीगुरुचरणारविन्दयुगलमहम् ।
निश्शेषविबुधपटलीशेश्रयितं शश्वदाश्रये मनसा ॥
St. 1

इति श्रीमातृदत्तार्यकरुणाबलशालिना ।
बालेन रचिता सेयं धातुरत्नावली जयेत् ॥
St. 406

Since we are able to identify the Nârāyaṇa and Mātṛdatta referred to by our author as the great schloars belonging to the Melputtúr house it is no more a problem to fix the approximate date of the composition. It is almost established that Nārāyaṇabhaṭṭa flourished between 1560 - 1666 A. D.[2] The author of Dháturatnāvalí, being the disciple of Nārāyaṇa Bhatta may be assigned to the latter half of 17th century A. D.

1, 2 See S. Venkitasubramonia Iyer, Prakriyasarvasva Pt, III, (TSS No.153), Introduction, p.x.

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Manuscripts

The edition is prepared on the basis of a single manuscript with No. 1038 G belonging to the Oriental Research Institute and Manuscripts Library collection of the Kerala University. The palm leaf manuscript is almost free from errors. No other manuscript of the work is seen noticed anywhere. Copious foot-notes are provided in the respective pages of the edition to help the reader understand the text better. An appendix of Dhātus dealt with in the work is also given in the edition.

I hereby record my indebtedness to onr Head of the Department Dr. K. Raghavan Pillai, Director and Professor of Sanskrit, for entrusting the work to me and giving necessary valuable guidance throughout the different stages of the publication

I am also thankful to Sri. A. Ramachandra Sastri, Senior Research Officer (Retd) and Sri. S. Muralidharan Nayar, Research Officer for helping me in various ways.

M. Madhavan Unni

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धातुरत्नावल्यां निर्दिष्टानां धातूनाम्

अनुक्रमणी

[परिशिष्टेऽस्मिन् धातुरत्नावलीश्लोकेषु निर्दिष्टानामनेकेषां सरूपाणां धातूनां सकृदेव निर्देशः कृतः, एकेनैवेतरेषां गतार्थत्वात्]

धातुः	श्लोकसंख्या	धातुः	श्लोकसंख्या
अकि	52	अड	148
अग	64	अण	169
अगि	,,	अत	179
अघ	69	अति	,,
अघि	,,	अद	197
अङ्क	52	अदि	,,
अङ्ग	64	अन	230
अच	73	अन्व	259
अचि	,,	अवि	,,
अचु	,,	अम	275
अज	90	अय	283
अजि	,,	अर्च	74
अञ्चु	73	अर्ज	91
अञ्जू	90	अर्द	197
अट	114	अर्ह	391
अट्ट	,,	अल	295
अठ	140	अश	325
अठि	,,	अशू	,,

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अस	370
असु	,,
असूत्	,,
अह	390
अहि	,,
आप्लृ	237
आस	370
इ	17
इख	60
इखि	,,
इङ्	17
इण्	,,
इल	295
इष	336
ई	17
ईङ्	,,
ईज	92
ईजि	,,
ईड	148
ईर	287
ईष	336
उख	60
उखि	60
उच्छी	88
उध्रस	371
उभ	264
उम्भ	,,
उष	336
उहिर्	391
ऊष	336
ऋ	38
ऋच	74
ऋज	91
ऋजि	,,
ऋधु	220
ऋन्फ	255
ऋफ	,,
ॠ	38
एजृ	92
एषृ	336
ओखृ	60
कक	53
ककि	,,
कख	60

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कचे	60	कासृ	372
कच	75	किट	116
कचि	,,	कित	179
कट	115	किल	298
कटि	,,	कीट	116
कटी	,,	कील	298
कटे	,,	कु	29
कठ	140	कुड़	,,
कठि	,,	कुच	76
कड	149	कुट	117
कडि	,,	कुटि	,,
कण	169	कुट्ट	119
कद	198	कुठि	141
कदि	,,	कुड	150
कन्व	259	कुडि	,,
कबृ	,,	कुण	170
कल	296	कुत्स	373
कश	326	कुथ	188
कस	372	कुथि	,,
कसि	,,	कुन्थ	,,
काचि	75	कुप	239
काशृ	326	कुपि	,,

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कुबि	259
कुल	299
कुर	288
कुशि	327
कुशिर्	373
कुशिर्	327
कूट	118
कूण	170
कूल	299
(डु)कृञ्	39
कृञ्	,,
कृती	180
कृप	240
कृपू	,,
कृष	337
कॄ	39
कॄञ्	,,
केत	179
केलृ	298
क्रथ	187
क्रदि	198
कलद	,,
क्लदि	198
क्लिदि	199
क्लिदू	,,
क्लिश	328
क्लिशु	,,
क्लिशू	,,
क्लेश	,,
क्षज	93
क्षजि	,,
क्षप	238
क्षपि	,,
क्षमूष्	275
क्षल	297
क्षि	18
क्षिप	238
क्षिवु	318
क्षिवृ	,,
क्षीवृ	,,
क्षौष्	18
क्षुभ	264
क्ष्वे	18
(ञि) क्ष्विदा	200

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खच	77
खज	94
खडि	151
खद	201
खादृ	,,
खिट	120
खिद	201
खुडि	151
खुर	288
खेर	120
खेरृ	288
खोट	120
खोटृ	,,
गज	94
गजि	,,
गड	152
गडि	,,
गद	202
गन्ध	220
गर्ज	95
गर्द	202
गर्ध	221
गर्व	319
गर्ह	392
गल	299
गा	5
गांड्.	,,
गु	29
गुड्.	,,
गुज	96
गुजि	,,
गुड	152
गुडि	,,
गुध	221
गुन्फ	255
गुप	241
गुपू	,,
गुफ	255
गुर	289
गुरी	289
गुर्द	203
गृ	40
गृज	95
गृजि	,,

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गुधिर्	221
गुधु	,,
गृह	393
गृहू	392
गृ	40
गै	5
ग्रथ	189
ग्रथि	,,
ग्रन्थ	,,
ग्रस	374
ग्रसु	,,
ग्रह	393
ग्रहू	,,
ग्राम	282
ग्लहू	393
ग्लुञ्चु	77
घट	121
घटि	,,
घट्ट	122
घसि	375
घस्लृ	,,
घुट	123
घुटि	123
घुण	171
घुणि	,,
घुर	290
घुरी	,,
घुषि	338
घुषिर्	,,
घुष्टृ	,,
घूर्ण	171
घृणि	172
घृणु	,,
चक	53
चट	124
चटे	,,
चडि	153
चण	173
चदि	204
चदे	,,
चन	230
चप	242
चपि	,,
चमु	276

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चर	291	चृत	174
चर्च	78	चृती	182
चर्व	320	चेल	300
चल	300	च्यु	30
चह	394	च्युड्.	,,
चायृ	283	छद	205
चित्र्	19	छदि	,,
चित	181	छदिर्	,,
चिती	181	छर्द	207
चिल	300	छिदिर्	206
चीव	320	छुट	125
चीवृ	,,	(उ)छुदिर्	207
चुट	125	छृदी	207
चुटि	,,	छेद	206
चुड	153	जक्ष	339
चुडि	,,	जक्षि	,,
चुण	174	जजि	97
चुवि	260	जन	230
चुर	291	जभ	265
चुरी	,,	जभि	,,
चूण	174	जम्भ	,,
चूर्ण	,,	जल	301

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जसि	376
जसु	,,
जि	20
जिजिर्	97
जिषु	339
जु	30
जुड	154
जुतिर्	182
जुतृ	,,
जुष	340
जुषी	,,
जूड्.	30
जूष	340
जृ	20
जृ॒	,,
,,	42
जृ॒ष्	,,
जेषृ	339
ज्ञा	6
ज्या	5
ज्युड्.	5
ज्र	20
ज्री	20
झर्झ	113
झष	341
टिप	243
डप	,,
डपि	,,
डिप	244
डिपि	,,
डीड्.	21
णख	61
णखि	,,
णट	126
,,	127
णद	208
णभ	266
णय	283
णस	377
णासृ	,,
णिजि	97
णिदि	209
णिट्ट	,,
णुद	,,

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णू	30	तिपृ	246
णिल	301	तिम	276
णील	301	तिल	302
णेट्ट	,,	तीम	276
तक	54	तुज	99
तकि	,,	तुजि	,,
तक्ष	342	तुड	155
तक्षू	,,	तुडि	,,
तञ्चु	79	तुड्ड	,,
तञ्चू	,,	तुण	175
तट	128	तुन्प	247
तड	155	तुन्फ	256
तडि	,,	तुप	247
तनु	231	तुष	256
तप	245	तुपि	247
तय	284	तुफ	256
तर्ज	98	तुबि	260
तल	302	तुभ	266
तसि	377	तुर	292
तसु	,,	तुल	303
तायृ	284	तुष	393
तिज	98	तूण	175

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तूरी	292	त्वञ्च्	,,
तूल	303	दक्ष	344
तूष	343	दघ	70
तृन्फ	257	दघि	,,
तृन्हू	395	दन्भु	276
तृप	248	दन्श	329
तृफ	257	दभ	267
तृह्	395	दभि	,,
तेज	98	दय	7
तेपृ	246	,,	287
तोड्	155	दभ	268
त्रख	61	दल	304
त्रखि	,,	दशि	329
त्रस	378	दस	379
त्रसि	,,	दसि	,,
त्रसो	,,	दसु	,,
त्रुट	128	दह	396
त्रुप	247	दहि	,,
त्रुन्फ	256	(ड्)दाञ्	7
त्रुप	247	दाण्	,,
त्रुफ	256	दान	232
त्वच	79	दाप्	7

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दायृ	284	दैप्	7
दाश	330	दो	,,
दाशृ	,,	द्रा	8
दासृ	379	द्रु	32
दिपृ	250	द्रुड	155
दिवि	321	द्रूड्.	32
दिवु	,,	द्रूञ्	32
दुड्.	31	द्रूड	155
दुह	397	द्रै	8
दुहिर्	,,	धन	232
दूड्.	31	(डु)धाञ्	8
दृड्.	43	धि	21
दृन्फ	257	धीड्.	,,
दृप	249	धुञ्	33
दृफ	257	धू	,,
दृभ	268	धूञ्	,,
दृभी	,,	धूप	250
दृह	397	धृ	44
दृहि	,,	धृ	41
दृ	43	धृड्.	44
देपृ	250	धृञ्	,,
देवृ	321	धृष	345

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(त्रि)धृष	,,
धृ	44
धेर्	8
ध्रु	34
ध्वन	233
नख	61
नट	126
नट	127
नड	154
नदि	208
नर्द	,,
निवास	386
नृ	45
नृ	,,
पक्ष	347
पन	80
पनि	,,
पट	129
पड	156
पडि	,,
पत	183
पत्‌ल	183
पथ	190
पथि	,,
पथे	,,
पद	210
पर्व	322
पल	305
पश	331
पष	346
पस	381
पसि	,,
पा	9
पाल	305
पिच्छ	88
पिजि	100
पिड	158
पिडि	157
पिल	305
पिश	332
पिशृ	332
पिस	382
पिसि	,,
पीड	158

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पील	305	पृ	46
पुर्ट	130	पेल्	305
पुड	159	पेशु	332
पुडि	,,	पै	9
पुण	176	न्युष	349
पुथ	191	त्युषिर्	,,
पुथि	,,	त्युस	382
पुर	292	प्रथ	192
पुल	306	प्रीड्.	22
पुष	348	प्रीञ्	,,
पूड्.	34	प्रुष	350
पूञ्	,,	प्रुषु	,,
पूण	176	प्लुष	351
पूरी	292	प्लुषु	,,
पूर्व	322	फल	307
पूल	306	(त्रि) फला	,,
पूष	348	बध	222
पृ	46	बन्ध	,,
पृड्.	,,	बर्ह	398
पृच	81	बल	308
पृची	,,	बल्ह	398
पृषु	325	बष्क	56

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बाधृ	222
बिल	309
बुक्ल	54
बुध	223
बुधिर्	,,
(उ)बुन्धिर्	,,
बृह	398
बृहि	,,
भक्ष	353
भज	101
भजि	,,
भञ्जो	,,
भट	131
भडि	160
भस्स	383
भदि	211
भल	309
भष	353
भस	383
भाज	101
भाम	277
भाष	353
भासृ	383
भिदि	211
भिदिर्	,,
भुज	102
भुजो	,,
भू	4
भूष	353
भृक्ष	357
भृञ्	47
(डु)बुञ्	,,
सृशि	333
भृशु	,,
भृ॰	47
भ्रंशु	333
भ्रमु	277
भ्राजृ	102
(टु)भ्राजृ	,,
(टु)भ्राशृ	333
मख	61
मखि	,,
मघि	70
मच	28

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मचि	,,	मान	234
मञ्चु	,,	मान्थ	193
मज	103	मार्ग	65
मजि	,,	मार्ज	104
मठ	142	(ड्डु)मिञ्	23
मठि	,,	मिथृ	194
मडि	161	(त्रि)मिदा	213
मथ	193	मिदि	,,
मथि	,,	मिद्	,,
मथे	,,	मिधृ	224
मद	212	मिल	310
मदि	,,	मिष	354
मदी	,,	मिषु	,,
मन	234	मी	23
मनु	,,	मीड्.	,,
मन्थ	193	मीञ्	,,
मर्व	322	मील	310
मल	310	मुच	83
मह	399	मुचि	,,
महि	,,	मुच्लृ	,,
मा	10	मुज	103
माङ्.	,,	मुजि	,,

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मुञ्चु	83
मुट	132
मुटि	,,
मुड	162
मुडि	,,
मुद	214
मुल	311
मुष	355
मूल	311
मूष	355
मृग	65
मृड्.	47
मृजू	104
,,	103
मृड	162
मृष	356
मृषु	356
मृ	47
मेड्.	10
मेथृ	194
मेदृ	213
मेधृ	224
मोक्ष	357
म्लेच्छ	89
यत	184
यती	,,
यम	278
यु	35
युज	105
युजिर्	,,
युञ्	35
रंह	400
रख	62
रखि	,,
रग	66
रगि	,,
रगे	,,
रघ	71
रघि	,,
रञ्ज	106
रण	176
रध	225
रफ	258
रफि	,,

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रबि	261	रुजो	106
रभ	269	रुट	133
रभि	,,	रुटि	,,
रस	384	रुठ	142
रहे	400	रुठि	,,
रहि	,,	रुड	163
रा	11	रुडि	,,
राखृ	62	रुध	225
राघृ	71	रुधिर्	,,
राध	225	रुश	334
रासृ	384	रुशि	,,
रि	24	रुष	359
रिच	84	रूष	,,
रिचिर्	,,	रेजृ	106
रिफ	258	रेषृ	358
रिष	358	रै	11
रिह	400	रोड्ड	163
री	24	लक्ष	361
रीड्.	,,	लख	62
रु	36	लखि	,,
रुड्.	,,	लग	67
रुज	106	लगि	,,

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लगे	67
लघ	72
लघि	,,
लज	107
लजि	,,
लड	164
लडि	,,
(ओ)लडि	,,
लबि	261
लभ	269
(डु)लभष्	,,
लभि	,,
लल	312
लष	360
लस	385
(ओ)लस्जी	107
लाखृ	62
लाघृ	72
लाज	107
लाजि	,,
लिख	63
लिखि	,,
लिगि	67
लिश	334
ली	25
लीड्.	,,
लुट	134
लुटि	135
लुठ	143
लुठि	,,
लुड	165
लुडि	,,
लुणृ	135
लुप	251
लुप्ल	,,
लुबि	261
लुभ	269
लुष	362
लूष	,,
लेखा	63
लेट्	136
लोकृ	55
लोचृ	84
लोट्	136

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लोट्	136
लोड्	165
वकि	56
वज	108
वजि	,,
वञ्चु	85
वट	137
वठ	143
वठि	,,
वडि	165
वद	215
(ब)वदि	210
वछ	226
वन	235
वनु	,,
वर्ण	177
वर्छ	226
वर्ष	352
,,	363
वर्ह	402
वलह	403
वश	335
वस	386
वह	401
वहि	,,
वस्क	56
वा	11
वाशृ	335
वास	386
वि	26
विंच्छ	89
विजिर्	109
(ओ)विजी	,,
विथृ	194
विद	216
विद्ल	,,
विप	251
विल	313
विष	364
विषु	,,
विप्ल	,,
विसि	387
विसृ	,,
वी	26

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वीर	293
वृङ्.	48
वृञ्	,,
वृजी	110
वृणु	177
वृतु	185
वृधु	226
वृष	363
वृह	402
वृहि	402
वृहिर्	,,
वृ॒	48
वेत्र्	11
वेसृ	194
वेद	216
(टु) वेपृ	251
वेल	296
वेल	313
वेल	,,
वेसृ	387
(ओ) वै	11
व्यय	285
व्युष	365
व्रज	108
व्री	26
व्रीड्.	,,
व्ली	,,
शंसु	388
शक	57
शकि	,,
शक्ल	,,
शच	86
शचि	86
शट	138
शठ	144
शद्ल	217
शन्ब	262
शप	252
शम	279
शमु	,,
शल	314
शस	388
शसु	,,
(आ) शासु	,,

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शिञ्	27	श्रण	178
शिञि	111	श्रथ	195
शिल	315	श्रथि	196
शिष	366	श्रन्थ	,,
शिष्लृ	367	श्रमु	279
शीक	58	श्रा	13
शीकृ	,,	श्राम	279
शीङ्.	27	श्रिञ्	27
शील	315	श्रीञ्	,,
शुच	86	श्रु	36
शुचिर्	,,	श्रै	13
शुठ	145	श्लिष	367
शुठि	,,	श्वठ	146
शुध	227	श्वठि	,,
शुन्ध	,,	षगे	68
शुभ	270	षच	87
शुम्भ	,,	षण	236
शुष	368	षणु	,,
शूर	293	षद्लृ	217
शूष	368	षन्ब	263
शृधु	228	षप	252
शेल	315	षम	280

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षर्ज	112	षूद	219
षर्ब	262	षूरी	294
षल	316	षूर्ज्य	286
षह	404	षूष	368
षाध	229	षृभु	272
षान्त्व	324	षृम्भु	,,
षिञ्	28	षेकृ	59
षिध	229	षेवृ	323
षिधु	,,	षै	14
षिधू	,,	षो	,,
षिभु	271	ष्णा	16
षिम्भु	,,	ष्णिह	405
षिल	316	ष्णो	16
षिवु	323	ष्मिङ्	28
षु	37	ष्वद	218
षुञ	,,	ष्वर्त	186
षुट्ट	138	ष्टन	236
षुन्भ	271	ष्टभि	273
षुभ	,,	ष्टिपृ	253
षुर	294	ष्टुभ	273
षू	37	ष्टूप	254
षूङ्	,,	ष्टूपिर्	,,

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ष्टृक्ष	369
ष्टेपृ	253
ष्टयै	15
ष्ढगे	68
ष्ढल	317
ष्ढिवु	324
(त्रि)ष्ण्विद्वा	219
सगे	68
सङ्ग्राम	282
सन्ब	263
सप	252
सम्ब	263
सर्ज	112
सर्व	262
सल	316
साध	229
साम्ब	263
सान्त्व	324
सिवि	323
सीक	59
सुख	63
सुञ्	37
सुन्भ	271
सुर	294
सूर्ज्य	286
सूष	368
सृ	49
सृज	112
सृभु	272
सृम्भु	,,
सेकृ	59
सेलृ	316
सै	14
स्कभि	274
स्तन	236
स्तभि	273
स्तम्भु	,,
स्तुम्भु	,,
स्तूप	254
स्तूपिर्	,,
स्तृक्ष	369
स्तृञ्	49
स्तृञ्	,,
स्तेप	253

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स्त्यै	15
स्थगे	68
स्थल	317
स्पश	335
स्पृ	50
स्फुट	139
स्फुटि	,,
स्फुटिर्	,,
स्फुड	166
स्फुड़ि	,,
स्फुडिर्	,,
स्फुल	317
स्मृ	,,
स्यम	281
स्यमु	,,
स्रन्भु	274
स्वन	236
स्वर्त	186
स्काद	218
(ओ)हाक्	16
(ओ)हाड्.	16
हिठ	147
हिडि	167
हिसि	389
हुड	168
हुडि	,,
हूड	,,
हृ	51
हृग्	,,
हृपिर्	369
हृपु	,,
हेठ	147
हेड	167
हेड़्	167
होड़्	168

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* PÚRVA - MĪMĀṀSĀ AND ASTROLOGICAL INTERPRETATION.

By

Dr. S. G. MOGHE,

RAJARAM COLLEGE,

KOLHAPUR.

It is an admitted fact that the Pūrva-Mìmāṁsā doctrines have exercised tremendous influence on the writing of the authors of diverse disciplines of sanskrit learning. In this article, therefore attempt is made to examine the extent of the application of the doctrines of Pûrva-Mìmāṁsā to the works on Astrology.

In this context, it may be added that I restrict myself to the following works on astrology, whose authors had dates as accepted by S. B. Dikshit in his monumental 'History of Indian Astrology and Astronomy' and others are taken for granted for further discussion. 1) Bhattotpala's commentary (850 A. D. according to Dr. P, V. Kane) on the Bṛhat-saṁhitā of Varāhamihira, 2) the commentary Pramitākṣarâ of Rāmācārya(1580 A.D.) on tne Muhùrtacintāmaṇi, 3) the commentary Píyúṣadhārā of Govinda (1603 A. D.) on the Muhûrtacintâmaṇi, 4) the commentary of Rudra (the latter

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* This article is read by me at the 29th Session of the All India Oriental Conference held at Poona in June 1978.

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part of the 14th century A.D. according to K. Sambasiva Shastri,) on the Bṛhat-Jyotiṣa of Varāhamihira, 5) the Jyotirnibandha of Śivadāsa otherwise known as Shivarāja (1524 A. D. according to Dikshit), 6) the commentary Muhùrtadipikā of Viṣṇu (1360 A.D. according to Dr. R. Sham Shastri) on the Vidyāmādhavīyam, 7) the manuscript entitled 'Vivāhakālanirṇaya of Mādhavācāraya borrowed by me from the Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Tanjor, and also the works on Dharma - Śāstra particularly the Mayūkhas of Nilakaṇṭha (1600 - 1660 A. D. according to MM.Dr. P. V. Kane) incidentally quoting the astrological texts and interpreting the astrological texts and interpreting the same from the Mímāṁsā angle. An attempt is also made in this article to compare the method of interpretation adopted by the writers on Astrology with that of the method of interpretation followed by the writers on Dharma - Śāstra and Pûrva-Mimāṁsā. The following is an attempt in this direction.

1. It is observed that the writers on Astrology make the abundant use of the Mimāṁsā maxims that are employed by Śabara and Kumārila in their comments on Jaimini's Púrva - Mimāṁsā Sūtras. The principle of nāgṛhîta viśeṣaṇa nyāya is employed by Śabara on Jaimini's Pùrva - Mimāṁsā VII.2-13. This principle is fruitfully employed by Rudra in his commentary[1] on the 'Bṛhat - Jātaka otherwise known as Horāśāstra. The doctrine of Mukhya gauṇayośca mukhye sampratyayaḥ' is employed by Śabara on Jaimini's Pûrva-Mimāṁsā III. 2. 1. The same principle is also found used thrice

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1 विशेषणमात्रप्रयोगे विशेष्यप्रतिपत्तेः । रुद्र on होराशास्त्र. P. 141

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in the works on Astrology. In the commentary Muhūrta - dīpika on page 74 (Vol.II) on the Vidyāmādhavīyam, it is utilised by Viṣṇu.; while it is used twice by Govinda in his commetary entitled 'Pīyūṣadhārā' on the Muhūrtācintāmaṇi. The principle of kapiñjala nyāya is employed by Śabara on Jaimini's Pūrva - Mīmāmsā XI.1-39-46 and the same is also used by Govinda in his Piyūṣadhārā Pāge 364 on the Muhūrtacintāmaṇi. The principle of 'Uddeśya-gatam v i ś e ṣ a ṇ ām avivakṣitam' is utilised by Kumārila in his Ṭuptīkā on Jaimini's Pūrva-Mīmāmsā VI. 4-22. This is also found utilised in the commentary Pīyūṣadhārā on page 250. It is also a matter of wonder that the maxim 's ā m ā n y a v i ś e ṣ a' which is utilised by Śabara in Jaimini's Pūrva - Mīmāsā VII.3-16 is also seen actually used in the stanza from the text of Garga quoted in the Jyotirnibandha.[2] This nyāya is also employed bn Mādhavácārya in his Vivāhakālanirṇaya.[3] The principle of 'v ā c am v ā c a n i k a m' is also used in the Pīyūṣadhārā on page 286. All these references clearly indicate the Mimāmsā bent of mind of the writers on Astrology. Here instead of discussing all the cases pointed out above, I would like to discuss a few cases to show how the Mīmāmsä doctrines have served the purpose of the writers on Astrology. The principle of the Kapiñjala nyāya simply indicates that the plural indicates

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2 Also see ज्योतिर्निबन्ध P. 69.

3 Ms. 11013 - T. M. S. S. M. Library, Tanjore. विवाहकालनिर्णय folio. 4. B

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the figure three. This principle is also utilised by Nīlakaṇṭha in his Prāyaścittamayūkha P. 102 and 107 and explained by the present author elsewhere.[4] This principle is utilised by Govinda in his commentary Piyūṣadhārā on the Muhūrta - cintāmaṇi XI. 35. Here the topic under discussion is to point out the auspicious constellations on which a king may march against his enemies. Govinda in his comments on the expression 'sarvadiśāsu' introduces a discussion on the Kapiñjala nyāya from the XI th chapter of Jaimini's Pûrva – Mimāmsā, clearly stating the prima facie view and the siddhantin's view. He finally concludes[5] that this expression 'sarva' indicates three directions at least, following the principle of the Kapiñjala nyāya. 2) The principle of Sāmānya viśeṣa nyāya simply means that the viśeṣa śāstra curtails the scope of the sāmānya śāstra. This principle is frutefully employed by Mādhavācārya in his Vivāhakālanirṇaya. Here Mādhavâcârya quotes the text of Nārada which prohibites the performance of the marriage ceremony on the 4th, 6th, 8th and 12th tithis. He regards this text of Nārada as of a general character. It is interesting to note that he further quotes the text of Jyotinibandha allowing the marriage ceremony on the dhruva i. e. stable or firm constellations and on the 12th tithi. In his comments on the above debatable point, Mádhavâcârya adds that the text of Jyotirnibandha is of a special type

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4 J. University of Bombay. Vol. XXXVIII No. 74 1969.

5 तस्मात् त्रय एव कपिञ्जला हिंस्याः— । पीयूषधारा P. 364.

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and it has the merit of curtailing the scope of the general text.[6] It is worthy of note here that this principle is also employed by Nilakanta in his Samaya mayūkha. P. 109. The principle of the nyaya 'g a u ṇ a m ughyayo ś c a m u k h ye s a m p r- a t y a yaḥ' simply means that in a conflict between the primary and the secondary meaning or position, the primary position prevails over the secondary position and it would not be justifiable to set aside the primary position. This principle is employed by Viṣṇu in his commentary Muhúrtadipikā on the Vidyàmâdhavïyam. Here the topic under discussion is favourable or unfavourable stars for the thread ceremony of a boy. Viṣṇu quotes the text[7] of Guru which clearly states that though all the stars are favourable in the g o c a r a position, yet in an inauspicious year, however, if no expiatory rites are performed, the stars can not be pacified. Whatever position the stars get at the time of the g o c a r a circumstances, the same is regarded aa mukhya i. e. primary and whatever effects are produced by the expiatory rites on human life are treated as subordinate. And in a conflict between the primary an secondary positions, the primary position prevails over the subsidiary or secondary position. What Viṣṇu means to say is that the performanee of expiatory rites will[8]

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6 सामान्यविशेषयोर्विशेषस्य बलीयस्त्वात् Ms. 11613. विवाहकालनिर्णय. folio 48.

7 अशुभे अब्दे ग्रहास्सर्वे शुभगोचरा अपि । शान्त्यभावाच्छनै-
नैव यान्त्यब्दः कालमृत्युवत् ।। मुहूर्तदीपिका । Vol. II. P. 74.

8 मुख्यगौणयोर्मुख्ये सति गौणस्य ग्रहणं प्रधानस्य जन्मनो न न्याय्यमिति जन्माष्टमस्थस्य पापस्य स्वकाले शान्त्या बलं मुख्यं न विद्यते । I 6id. P. 74.

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not change the position much. It is also pertinent to note here that the principle of this nyàya comes very near to the paribhāṣâ No. 15 of Nàgojibhaṭṭa and this has already been pointed out by the present author in his article contributed to the volume 'Ṛṣi kalpanyâsa' dedicated to Pandita Rajeshvarashastri Dravid.[9] From this discussion we will not be far from the truth if we reasonably hold that there seems to be some agreement among the writers on Púrvā-Mimâmsā. Astrolagy and Vyākaraṇa-the diverse discipline of sanskrit learning.

II It is the significant feature of the commentaries of Śabara and Kumārila on Jaimini's Pùrva - Mimāmsā that they make the judicious use of the popular maxims even in interpreting the sacrificial matter connected with the sutras of Jaimini. It is worthy of mention here that even the writers on Astrology have also employed the popular maxims for interpreting the astrological matter. To illustrate the truth of this remark, one can very well refer to the following shining cases. The principle of Ḍehalî - dipaka nyāya is used by Śabara on Jamini's Pürva - Mimāmsā XI. 1. 61. This is also used by Govinda in his Piyúṣadhārā on the Muhûrta-cintāmaṇi VI. 16 and XI. 77. This principle is also utilised by Nilakaṇṭha in his Vyavahāra Mayūkha P. 149 (Dr. Kane's edition.) The principle at the back of this nyāya is that one and the same word used in the stanza is to be connected with the preceding line and the succeeding line. It, thus, serves the double purpose. It is intersting to

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9 Also see - ऋषिकल्पन्यास P. 97.

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note that this nyāya is also used by Govinda in his Píyúṣadhārā on the Muhûrtacintāmaṇi VI. 16.[10] Here the topic under discussion is the marriage of full brothers and sisters within a stipulated period. Here it is specifically pointed out that in any family when the marriage of a full brother has taken place, the marriage of a full sister is not to take place for a period of six months. Govinda in his Pìyúṣadhārā comments on the expression 'Nijakule' of the text and suggests that this word is to be connected with the preceding line i. e. the first line of the stanza and also with the second line. It is also a matter of satisfaction that in his Píyûṣadhārā on page 244 he cares to quote the texts of Vasiṣṭha and Nârada to support this mode of interpretation.[11] It is also interesting to note in this very context that the writers on Astrology and also Dharma - Sâstra take pretty care to quote some textual authority in support, when however, the principle of the dehalī - dipaka nyāya or kākākṣigolaka nyāya is employed. Even Nīlakāṇṭha in his Vyavahára Mayükha P. 93 (Dr. Kane's edition) relies on the textual authority.[12] Hence this resemblance is also striking.

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10 सुतपरिणयात्षण्मासान्त : सुताकरपीडनम् ।
न च निजकुले तद्वद्वा मण्डनादपि मुण्डनम् ।।
न च सहजयोर्द्वये भ्रात्रो : सहोदरकन्यके ।
न सहजसुतोद्वाहो ऽब्दर्धे शुभे न पितृक्रिया ।।
मुहूर्तचिन्तामणिः VI. 16

11 देहलीदीपकन्यायेन अत्रापि निजकुल इति संबध्यते ।
पीयुषधारा. P. 243.

12 पुत्रोद्वाहान्नैव पुत्र्या कदाचिदाषण्मासात् कार्यमुद्वाहकर्म । पीयूषधारा P. 244.

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I take this opportunity to refer to another case from the commentary Piyúṣadhārā[13] on the Muhûrta - cintāmaṇi IX. 77 which points ont that out that a king should not march against his enemy, Particularly when he is busy with some festivals of thread cermony, installation of the image of a god and other festivals. It is also stressed that he should not leave the place when there is untimely rain or thundering of the clouds at least for seven nights. Govinda in his comments on the expression 'S a p t a r â t r a m' singnificantly observes that this expression 'Saptarātram' is not to be connected with the first line and also with second line of the stanza, following the principle laid down in the dehalī - dīpaka nyāya. He further adds that for resorting to this principle, there is no textual, authority. Besides, he further points ont that the principle of the maxim indicating that a word when used once serves its purpose only once becomes applicable to the present case. If, however, this principle is not applied and one is bent upon utilising the principle of dehalī - dīpaka nyāya, then this would involve a fault known as 'G a u r a v a' i. e. unneceassary multiplication of presumption. This fault, however. has to be avoided by a good student of Pùrva - Mimāṁsā.[14] All these comments from the pen of Govinda are really noteworthy. I also discuss here the propriety of another nyāya known as 'N ā ma nyāya' employed by

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13 व्रतबंधनदेवतप्रतिष्ठानपीडोत्सवसूतकासमाप्तौ ।
न कदापि चालेदकालविद्युद्घनवर्षातुहिनेऽपि सप्तरात्रम् ।। मुहूर्तचिन्तामणिः IX. 77.

14 न चोभयत्राप्यासप्तरात्रादिति संबन्ध इति वाच्यम् । गौरवाप्तेः
पीयूषधारा. P. 396.

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Nārāyaṇa in his commentary [Mārtaṇḍavallabhā on the Muhūrta Mārtaṇḍa at two places. The principle of the 'n ā m a nyāya' means that a particular reference to a name indicates a particular person possessed of a particular quality. It may be added here that Śankarācārya on the Brahmasūtra III. 3.39 points out that the word kāma stands for satyakāma, bhāmā stands for satyabhāmā, and datta stands for devadatta. For further clarification and the illustrations of this maxim, the readers are referred to the article of the present author on 'The use of the Mīmāṁsa and popular maxims in the Smṛticandrikā of Devaṇṇabhaṭṭa' contributed to the journal of the Oriental Research Institute and Manuscripts Library, Kerala Vol. XX Part I PP. iii–V. While commenting on the expressions 'p u ṁ s a v a and s ī m a n t ā k h y a occurring in the stanza 4 of the Muhūrta-Mārtaṇḍa, Nārāyaṇa points out that these expressions stand for Puṁsavana and Śimantonnayana saṁskāras respectively.[15] He also uses the same principle in his commentary on the Muhūrta - Mārtāṇḍa P. 155 and points out that the word 'Mārtaṇḍa' in the stanza stands for Muhūrta-Mārtāṇḍa.[16] It may be incidentally mentioned here that the principle of Maṇḍūkaplutinyāya is employed in the Muhūrta - dīpikā on the Vidyāmādhaviyam Vol. II. P. 36. The principle of the maxim 'Siṁhāvalokitanyāya' is also used in the Muhūrtadīpika on the Vidyāmādhavīyam, Vol. III P 17. The doctrine of the Kaimutikanyāya is

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15 पुंभेऽर्केऽप्यारवारे विमिथुनविषमांगांशयोः पुंसवं स्यात् सीमंताख्यम् । मुहूर्तमार्ताण्ड P. 15.

16 व्यंकेन्द्रप्रमिते वर्षे शालिवाहनजान्मतः।
कुतस्तपसि मार्ताण्डोऽयमलं जयतूद्वत :- । Ibid. P.155.

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also found employed in the commentary entitled pramitâkṣarā on the Muhúrta - cintâmaṇi V. 47 (P. 158). All these illustrations and discussion on the same is passed over here for want of space.

III. The principle of Punarvacana is employed by the Mīmāmśakas and writers on Dharma - Śāstra for the purpose of showing prominence or emphasis on the thing that is repeated. The present author has contributed an article on 'Motivations of Punarvacana[17] to the journal of the Asiatic Society, Bombay and has shown that this term is employed for thirty different purposes. Bhaṭṭotpala in his commentary on the Bṛhat - samhitā 26. 13 has employed the Mímāmsā technical term punarvacana for 'removing confusion in the mind of the students.'[18] In the commentary Mārtaṇḍavallabhā[19] on the Muhûrta – Mārtāṇḍa P. 5, the term punarvacana is used ior 'recollecting the matter that is scattered elsewhere. In the commentary piyùṣadhārā[20] on the Muhürta-cintāmmaṇi X. 1 it is is used for 'Not forgetting the faults that are

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17 Motivations of Punarvacana (To be Published very shortly) J. B. B. R. A. S.

18 रोहिणीयोगे ७ वायुश्चैवं दिक्षु धत्ते.....पुन - करण..... शिष्यं भ्रान्तिनिराराय कृतमिति । बृहत्संहिता. P. 364.

19 तथा इहास्मिन् ग्रंथे कुहचिप्कुत्रचित् पुनरुक्तिर्वर्तते सा तस्य दूरांतरितस्य स्मृतिप्राप्तये स्मरणायेति न दोषः । - मुहूर्तमार्ताण्ड. P. 5.

20 वस्तुतस्तु दोषाविस्मरणर्थमेवेयं पुनरुक्तिः- पीयूषधारा P. 332

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enumerated elsewhere. Govinda in his commentary Píyūṣadhārā on the Muhúrta - cintàmaṇi XI. 10 has employed this term punarvacana for 'indicating additional fault'. In this very context, it will be proper to remember that even Nīlakaṇṭha has employed the term Punarvacana for the same purpose in his Samaya mayúkha.[21] Here one will have to admit that there is some resemblance between the writers on Dharma Śāstra and Astrology to employ the Mímāmśa term Punarvacana also for showing additional fault. This resemblance in the two diverse disciplines of sanskrit learning is also noteworthy and striking at this stage of the study of the system of Pûrva-Mímāmsa as a Science of interpretation.

IV. The importance of the Mīmāmsā technical term 'Samuccaya' is also recognised by the writers on Astrology. Samuccaya is generally conveyed by the words c a api, and tathā occurring in the body of the stanza. Tha present author has already discussed some aspects of samuccaya elsewhere at full length.[22] Here it may be noted that this term is used for about 25 times even in the commentary Muhûrta-dîpikā on the Vidyāmādhavíyam. It is noteworthy that at times, Viṣṇu quotes in his commentary Muhúrta - dipikā on the Vidyāmādhaviyam Vol. I. Page 92 and Vol. III. P. 206 the textual authority

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21 अत्र नन्दादिनिषेधादेव षष्ठीनिषेधे सिद्धे पुनस्तद्ग्रहणं दोषताधिक्यार्थमिति द्वैतनिर्णये तातचरणाः— । समयमयूख- P. 178.

22 A. B. O. R. I Vol. 51, PP. 83 - 92 and Indian Antiquary (Third series) Vol. V No. 3. PP. 151- 152.

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to interpret the astrological text as a case of Samuccaya. In the matter of citing the textual authority, Viṣṇu stands in comparison with Mitramiśra, the commentator of the Yājñavalkya- Smṛti. But it is also to be noted that he does not cite any textual authority when he resorts to samuccaya in interpreting the astrological text particularly in his commentary on the Vidyāmàdhaviyam Vol. I. P. 67, and Vol. III. P. 9, 12, 54 and 171. The special feature of the commentary of Viṣṇu is that he suggests samuccaya whenever the word 'tu' occurs[23] in the astrological text. In his comments on the Vidyāmādhaviyam Vol. II. page 66 the text runs thus - This text means that the (second birth) thread ceremony in the case of a brahmin is to be performed[24] in the seven year after his birth. He further quotes the text of the Manu-Smṛti II. 36 on page 67 and points out that by the word 'tu'[25] in the text of Manu, we have to understand samuccaya of the thread ceremony which is of a willful nature.[26] And a willful thread ceremony may be performed at the five age. Here he also quotes the opinion of some (possibly Äpastamba Dharma-Sútra I. 1. 1. 20 - 26,) indicating that different ages are prescribed for the thread ceremony in view of the different fruits. It will have to be admitted here by a serious and

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23 तुशब्दो ऽ नुक्तसमुच्चयार्थ- । मुहूर्तदीपिका Vol. I. P, 106.

24 विप्रस्याभिहितं द्वितीयजननं वर्षे शुभं सप्तमे । Ibid Vol. II, P, 66

25 गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः।। - मनुस्मृति. II. 36.

26 तुशब्दोऽनुक्तकाम्योपनयनसमुच्चयार्थः - मुहूर्तदीपिका Vol, II. P, 67

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comparative student of Dharma Śāstra and Astrology that whatever interpretation of the text of Manu-Smṛti II. 76 is offered by Viṣṇu, the same is not at all offered by the commentators of the Manu-Smṛti like Medhātithi, Kullūka, Sarvajñanārāyana, Rāmacandra, Nandana, Maṇirāma and Govindarāja, particularly on the word 't u' and also the Mīmāmsā point. Hence one is almost tempted to advance the view that the study of commentaries on the Astrological works particulary connected with Dharma - Śāstra aspects from the Mīmāmsa angle will be more interesting and even instructive.

V. The importance of the Mīmāmsā technical term pratiprasava is also appreciated by the writers on Astrology. Pratiprasava means an exception to the exception or exception to the negative rule. This principle is used in the pramitākṣarā on the Muhūrta - Cintāmāni-I-49 and V. 45.[27] Here the topic under discussion is that a marriage is not to be performed when the jupiter is in the Simha rāśī particularly in the region from the north bank of the river Godavari upto the south bank of the river Ganges. In his commentary pramitākṣarā on the above portion, Rāmācārya quotes the text[28] of Rājamārtāṇḍa which strictly prohibits this entry of jupiter into the Simha rāśi as inauspicious for all the regions particularly for the marriage ceremony. He

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27 सिंहे गुरौ सिंहलवे विवाहो नेष्टोऽथ भेदोत्तरतश्च यावत् । भागीरथीयाम्यतटे हि दोषो नान्यत्र देशे तपनेऽपि मेषे ।। मुहूर्तचिंतामणि I. 49

28 सिंहराशौ तु सिंहांशे यदा भवति वाक्पतिः- । राजमार्तण्ड-Q. 14
सर्वदेशेष्वयं त्याज्यो दंपत्योर्निधनप्रदः- ।। प्रमिताक्षरा- P. 36.

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further quotes a stanza from the text of Jyotirnibandha referring to the opinion of Śaunaka and others that this very time is auspicious for the marriage ceremony[29]. Rāmācārya simply concludes that the text of Jyotirnibandha will have to be treated as a case of pratiprasava.- otherwise there would have arisen the occasion of the text of Jyotirnibandha becoming redundant. I personally feel that one case of this type is enough to serve my purpose. In this very context, it will be proper on our part to refer incidentally to the Nīti Mayūkha P.50 and the Śrāddha Mayukha P. 30 for the cases of pratiprasava and particularly based on the interpretation of the texts of Nítisāra and yogayátrā in the Níti Mayûkha and Jyotiḥ Parāśara and some smṛti text in the matter of offering piṇḍas at the Śrādha ceremony after taking place of the marriage ceremony or the thread ceremony at home. Here, however, Nìlakânṭha has removed conflict between the Dharma – Śâstra text and Astrological text.

VI. The Mimamsa principle of Vâkyabheda is also very important in the science of interpretation and is recognised by the writers on Astrology. Vākyabheda occurs when in a single vâkya, two vidhis are laid down. It also occurs when there is only one subject and two verbs or two verbs and two subjects in one and the same sentence. This principle is employed in the commentary Pîyúṣadhâra on the Muhûrta-cintāmaṇi V. 45 and XI. 92. In the astrological work s

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29 मंगलानीह कुर्वीत सिंहस्थो वाक्पतिर्यदा ।
भानौ मेषगते सम्यगित्याहुः शौनकादयः- ।। प्रमिताक्षरा P. 37.

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generally, the month in which a person is born and also the constellation on which a person is born, are regarded as inauspicious for the performance of the thread ceremony. In the present case under discussion in the Muhūrta - Cintamaṇi V. 45.[30] it is said that in the case of brahmins, the thread ceremony may be performed even in the month of birth and on the constellation of birth in the case of the first son born to a brahmin family; while the same ceremony is to be performed in the case of the last son born to the kṣartiya or the vaiśya family. Govinda in his commentary Pīyūṣadhārā on the above portion of the Muhūrta - Cintāmaṇi observes that this stanza suffers from the fault of Vākyabheda, since the thread ceremony is permitted in the case of brahmins and kartriyas and vaiśya even in the month of birth or even on the constellation on which a man is born. Here he singnificantly observes[31] that when the syntactical connection is possible between the two sentences, it will be demerit to divide a sentence. (Vākyabheda).

VII The principle of Nityānuvāda has also a significant part to play in interpreting the texts of Dharma-Śāstra, Vedanta Śāstra and

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30 जन्मर्क्षमासलग्नादौ व्रते विद्याधिकी व्रती ।
आद्यगर्भेऽपि विप्राणां क्षत्रादीनामनादिमे ।। मुहूर्तचिंतामणि V. 45.

31 संभवत्येकवाक्यत्वे वाक्यभेदो हि दूषणम् । इति वाक्यभेदानापत्तेः-
पीयूषधारा. P. 214.

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also the astrological texts. The popular example of Nityānuvāda[32] as given in the Pùrva-Mìmāṁsā is very well-known. It means absolute prohibition of a thing which is not at all available by any other authority. The present author has contributed a paper on Śaṅkarācārya and Purva-Mimāṁsā' to the Mysore orientalist Vol. IV No. 2 and has shown that Śankarācârya has understood this term in the sense of 'already known in another place' in his commentary on the Brahma-sutra III. 3. 19 and this is rather a new one. The principle of this Nityānuvāda is employed by Govinda in his commentary Piyūṣadhārā on the Muhūrta-Cintāmaṇi[33] IV. 6. Here the question arises as to whether one should take bath in the morning when there is the eclipse of the moon and at night when there is the eclipse of the sun. The commentator Govinda quotes here some text prohibiting the bath on some occasions. He adds that such texts cannot be taken as the good example of Nityānuvāda for the simple reason that such texts form the remaining part of the Vidhivākya laying down a bath on such occasions. Hence it is necessary to take bath on these occasions. It must be noted here that the sentenee 'न अन्तरिक्षे न च दिवि' is not a remaining part of the Vidhi Vākya and hence in its case, the prohibition may become absolute. But in the present

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32 न पृथिव्यां नान्तरिक्षे न च दिवि अग्निश्चेतव्यः-। तैत्तिरीयसंहिता V.2, 7. 1.

33 जन्मर्क्षे निधनं गृहे जनिमतो घातः क्षतिः श्रीर्व्यथा । चिन्तासौख्य कलत्र दौस्थ्यमृतयः स्युर्मानिनाशः सुखम् ।। मुहूर्तचिन्तामणि. VI. 6.

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case, the sentence prohibiting the bath forms the part of the sentence referring to the sun eclipse by the night time and the moon eclipse by the day time and hence such text can not be treated as a case of Nityānuvāda.[34] The view point of the commentator Govinda based on the vidhiśeṣatva is really an interesting one and exhibits that he has drunk deep in the fountain of Pūrva - Mīmāṁsā.

VIII The doctrine of Vikalpa (option) based on the sweet will of the person concerned and also on the manners and customs and family traditions maintained in different regions of India also plays very important part in the astrological works. Govinda in his commentary Piyuṣadhārā on the Muhūrta - Cintāmaṇi VI 84 notes that the vikalpa is vitiated by eight faults and is to be avoided as far as possible and has, in fact, avoided this fault in his commentary on the above portion of the Muhūrta - Cintāmaṇi. He also suggests at several places in his commentary option purely based on the manners and customs of the people hailing from the different regions of India. The word Vikalpa also occurs in the Bṛhat-saṁhita 24. 10 of Varāhamihira and it is further interesting to note hat the commentator Bhaṭṭotpala has understood the form 'v i k a l p y ā[35]

34 न चैतदभावे प्रतिषेधादित्यधिकरणे न पृथिव्यामग्निश्चेतव्यो नान्तरिक्षे न दिवीत्युदाहृतवाक्यवन्नित्यानुवाद इति वाच्यम् । विधिशेषस्याभावात् । पीयूषधारा P 151

35 विकल्प्या विकल्पनीया निश्चयीकर्तव्या इत्यर्थः । बृहत्संहिता. P. 341

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in the sense of n i ś c a y ī k a r t a v y ā' i. e. finally decided or fixed. It must be admitted here that the form vikalpya has not the same sense which is conveyed by option in the present context. Incidentally however, it deserves to be noted that in the Bṛhat-Saṁhitā of Varāhamihira, we come across the use of the mīmāmsā technical terms like vidhi, pratiṣedha, niṣedha, vikalpa etc. Bhaṭṭotpala[36] also points out in his commentaty on the Bṛhat - Samhità 34.18 that the word 'a t h a v ā' in the text indicates option.

IX The Mīmāmsā principle of Atideśa is also recognised by the writers on the Astrology. The present author has also pointed out in his article on 'Evolution of the Mīmāmā technical term 'Atideśa, contributed to the Diamond Jubilee volume of the A.B.O.R.I, that in the Pramitákṣarā[37] on the Muhúrta - Cintāmaṇi XI. 20 the term 'Atideśa' is used to point out the fruit. The fact that trayodaśi is like tṛtīyā, caturdaśi is like the caturthi etc. simply indicates the fruit of the tṛtiya for the trayodaśi in respect of the march against the enemy in the eastern direction. He further adds[38] on the Muhúrta-Cintāmaṇi XI.110 that the purpose at the back of extending the faults of the vivāha - prakaraṇa to the yātrāprakaraṇa is to stress the avismaraṇa on the part of the students.

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36 अथवा विकल्पे । Ibid. P. 421,

37 फलार्थमतिदेशोऽयम् । - प्रमिताक्षरा P. 241.

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X The principle of Arthavāda i. e. glorification is also admitted by the writers on Astrology. Govinda has employed the same principle in his commentary Pīyuṣadhārā on the Muhūrta-Cintamani VI. 32 and VI. 101. The Mimāmsā principle of Paryudâsa is also employed by Viṣṇu in his commentary entitled Muhūrta-dìpikā on the Vidyâmâdhavìyam Vol. II Pages5 and 6 and Vol. III page 105. A discussion on these terms is passed over here for want of space and also to avoid prolixity.

In conclusion, one will have to admit that the writers on Astrology have made the best use of Mimamsā and popular maxims and also the Mimāmsā technical terms in the course of their comments on the astrological works. At times, the writers on Astrology deal with the subject of the matter of the Dharma-Śāstra from the Mīmāmsá point of view and their observations are necessary for the proper understanding of the Dharma-Śāstra texts since the regular writers on Dharm-śástra have ignored some aspects on particular places. In the matter of citing authorities for resorting to Samuccaya, however, there is a respectable amount of similarity between the writers on Dharma Śāstrā and Astrology. At times, however the Mimāmsá technical terms are understood in altogether different senses in the Astrological works. The purposes for which Punarvacana is understood by the writers on Astrology are very important for the study of Pûrva - Mímāmsā. That the word 't u' occurring in the texts of Astrology is suggestive of samuccaya is the considered opinion of

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the writers on Astrology. The use of the Mīmāmsā technical term ‚atideśa' on the part of the writers on Astrology is also very important and worthy of note. All these important aspects revealed by the above discussion, unmistakably point out the supreme importance of the science of Púrva - Mīmāmsā even in understanding astrological texts and the fresh and independent views of the writers on Astrology exhibit their independent and deep sense of appreciation of the same.

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VIKRTIS IN VEDIC RECITATION

Dr. S. Venkitasubramonia Iyer

It is well known that, in order to preserve the Vedic texts intact, methods of recitation have been devised by which every word in the Saṁhitā is separated and recited severally or with the preceding and following words in a variety of combinations. In the Saṁhitā which is the primary mode of recitation, the words are uttered with the euphonic combinations and with the resultant svara or accent for each syllable. In the Padapāṭha the sandhis are resolved, the compounds are analysed, the particles are separated and each word has its own natural accent unlike in the Saṁhitā where it undergoes change. In Krama a hemistich is taken as the unit and the word from the second are repeated, the last with an 'iti' in between, as for instance a hemistich of four words a b c d is rendered as ab bc cd d (iti) d.

The above three modes of recitation go under the head "prakṛti". In cotrast with them are the modes-jaṭā, mālā, śikhā, rekhā, dhvaja, daṇḍa, ratha and ghana collectively called 'vikṛtis'.

Vedavikṛtilakṣaṇasaṅgraha, edited by K. V. Abhyankar and G. V. Devasthali, Bhandarkar Oriental Research Institute, Poona, 1978

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जटा माला शिखा रेखा ध्वजो दण्डो रथो घनः ।
अष्टौ विकृतयः प्रोक्ताः क्रमपूर्वा मनीषिभिः ॥

(Vyādi's Vikṛtivalli, Kārikā 5)

The name 'vikṛti' is given because of the fact that while in the prakṛti the words move onwards, here there is regression (viloma) in certain points. The intricacies in recitation are more and more as we move from jaṭā to ghana.

In Jaṭā every unit or varga in the krama is repeated thrice first in the regular order, then in the reverse order and again in the regular order upto the end of the hemistich, the last word being repeated with 'iti' interposed as in krama. The form will be ab ba, ab; bc cb bc; cd dc d (iti) d. Here in the regular (anuloma) units the words are to be combined according to the rules of the Prātiśākhya, but in the reverse units they are to be combined according to the rules of ordinary grammar.

जटायां क्रमयोः प्रातिशाखलक्षणलक्ष्यता ।
व्युत्क्रमे सा मता नैव तत्र व्याकरणं मतम् ॥

(Madhusûdanamaskarin's 'Aṣṭavikṛtivivṛti' Kārikā 8)

This makes the form of a word in the viloma part to be as in Padapāṭha but in the anuloma part to be as in Saṁhitā. Several changes like shortening, lengthening, change of ṣ to s, ṇ to n etc., are noticed in the viloma but accentuation is the same in all sections.

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In Mālā the varga units of the krama in a hemistich in the forward and reverse order from the beginning and end respectively alternate with each other as ab, d (iti) d, bc, dc, cd, cb ba. Some authorities take this as one variety of mālā, called 'kramamālā' and speak of another variety called 'padamālā' wherein the arrangement is as in jaṭā but with this difference that while in jaṭā ab ba ab constitutes a major unit with the possibility of sandhi in the components, in padamālā each of ab, ba and ab is considered a separate unit without sandhi between them.

Śikhā is formed by adding the next word also to the jaṭā of each kramavarga, as in ab ba ab c; bc cb bc d; etc., and concludes with the parigraha (x iti x) of the last pada of the hemistich.

Rekhā consists of a series of steps, starting with two words and progressing by the addition of one word each, to the unit after dropping the initial word. Each step has three parts, the beginning which consists of the unit in the forward order, the middle which consists of the whole unit in the reverse order, and the end which is like the kramapâṭha but remaining as in padamālā independent so far as sandhi rules are concerned. The rekhà ends in the parigraha of the final pada of the unit. If the unit has, say, five words a b c d e, the rekhā will be ab ba ab; bcd dcb bd cd; cdef fedc cd de ef f (iti) f.

Dhvaja is the combination of the kramavargas in order from both

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ends in the same manner as in kramamālā, but the words within the unit are not reversed. Thus if we have got the line a b c d e we arrange in the normal order ab bc cd de and in the reverse order de cd bc ab, and their combination ab de, bc cd, cd bc, de ab will constitute its dhvaja.

In Daṇḍa (also called Kramadaṇḍa), we get several steps with progressive addition of padas in the passage, but unlike in Rekhā the initial word in each is retained and not dropped when passing on from one step to the next. Each step has in the end all the words constituting the unit in the reverse order. This vikṛti ends as the kramapāṭha and with the parigraha. In illustration may be given: ab ba; ab bc cba; ab bc cd dcba; ab bc cd de edcba: ab bc cd de e(itl)e.

Ratha is the recitation combining two, three or four units of equal number of padas (called respectively therefore, ekacakra, dvicakra, and catuscakra). It has three varieties and each may relate to a full ṛk, ardharca or pāda. A tricakraratha, for example, can be illustrated by the following. If there are three separate units abc def, ijk, we get the ratha as ab de ij; ba ed ji; ab de ij; bc ef jk; cb fe kj; cba fed kji; ab bc c(iti) c; de cf f (iti) f; ij jk k(iti)k.

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The Ghana recitation is mainly of two kinds. In one the krama in the reverse order followed by the normal order is rendered. In a hemistich consisting of two pādas abc, def, this will be: f(iti)f ef de cd bc ab bc cd de ef f(iti)f. In the other, the Śikhā-pāṭha is taken as the basis, and in addition, in each part the last three padas are rendered in the reverse order followed by the normal order. Thus the rendering will be: ab ba ab c cba abc; bc cb ba d dcb bcd; cd dc cd e edc cde; etc.

These Vikṛtis are briefly described in isolated manuals most of which remain in manuscripts, and assiduously practised by those few Vaidikas who take to this as their life's mission, though their number is fast dwindling. The publication of the important tracts dealing with the subject is, therefore, of high importance, and it is gratifying to note that the Bhandarkar Oriental Research Institute has brought out a collection of a dozen of these under the title Vedavikṛtilakṣaṇasaṅgraha. These works can be grouped into four The first consists of the Vikṛtivalli, of Vyāḍi, its commentary Vikṛitikaumudī by Gaṅgādharabhaṭṭācārya, an anonymous commentary Aṣṭavikṛtilakṣaṇa on the portion of the text dealing with vikṛti proper, and a commentary by Anantācārya on the Jaṭā section. The second consists of the Jaṭāpaṭala of Hayagrīva (also called Hayagrīviśikṣā), its commentary Dīpikā by Dayāśaṅkara, and an anonymous commentary, Madhusúdanamaskarin's Aṣṭavikṛtivivṛti with the commentary Prakāśa of Purogamācārya constitutes the third. The fourth group consists of Kauṇḍinyaśikṣā,

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Jayantasvāmin's Svarāṅkuśa with the commentary of Nilakaṇṭha and the sections relating to krama and svara in Ṛgvedaprātiśākhya with Uvaṭa's commentary, all these being related to the accentual and euphonic changes pertaining to the vikṛtis.

All these texts were compiled and critically edited by the late Prof. K. V. Abhyankar, but as he could not complete the task because of his gruesome death, Prof G. V. Devasthali associated himself with the venture and has now given us this valuable volume. Each work has been carefully edited on the basis of the manuscripts procurable and published editions whereever available. In a long and learned Introduction, Prof. Devasthali, with his characteristic thoroughness, deals with the nature, authorship and possible dates of all the twelve works, the details pertaining to every vikṛti, the changes which occur particularly in jaṭā, and incidentally devotes ample attention to what is called 'samaya' or 'galita' which relates to words dropped in the Padapāṭha. It also illustrates the different kinds of vikṛtis for the first ṛk of the Ṛgveda.

This volume is a valuable guide for understanding the intricacies in the varieties of Vedic recitation.

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star is Ārdrā. Devi is to be awakened with singing songs and playi musical instruments.

44 Navavatsarárambhamahotsava - This festival is celebrated o the first day of the bright half of Caitra. It is the first lunar day the year and the new year begins with that tithi. Special meals are to b prepared on this day in addition to the festival in connection with th new year. This may bring prosperity for the whole year.

45 Prabodhotsava - The 11th of the bright half of Kārtika is ver auspicious and the Probodhotsava is celebrated on that day at night[68] Lord Kṛṣṇa is to be awakened at night by dancing singing and playing musical instruments. Ṛg. Yajus and Sama vedas should be recited. Vîna is to be played. Purāṇas should be recited.

46 Prāsthānika –Just after Navarātrapūja in the Āśvina month, this festival is celebrated on the 10th by the King according to the rules prescribed in the Gopathabrāhmaṇa. The King accompanied by his retinues, horses and elephants and also by his preceptor is to go to the border of the city to perform the Vāstupūjā[69]. He has to worship Dikpālas and other Gods on the way in addition to the worship of Śamī tree.

47 Lohābhisârika - This is a festival celebrated during the Navarâtrapûja by the King to bring success, prosperity and strength to his forces and armoury. It starts on the first day and continues to the 8th of the bright half of the Āśvina month[70]. There will be a platform, decorated with flags on a peculiar place sloping from East to North. A pit should be made according to specifications on the South East side of the platform. Then the armoury and

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gnia of royalty should be assembled on the platform[71]. It is aying - what we find in the world as metal is made and has ginated from the limbs of Loha, a demon. This is why the Ṛṣis hold the Lohābhisārikam karma[72].

After all these Pūjas and other performances the horses and phants decorated with ornaments and other insignia are led in procession through the streets of the city accompanied by musicis, drummers and so on [73]. This process will have to be continued r eight days.

Bhavāniyātra - Bhavāni is said to be born on the 8th of the bright half of the Caitra month. On this auspicious day the idol of Bhavāni is being taken round the streets. Happiness will prevail if one sees Bhavāni on this day[74].

49 Yatrotsava of Ráma - In the auspicious 2nd day of the bright half of Āṣāḍha, Râma with Bhadra is to be placed in a Chariot and led around the streets. After finishing this Yātrotsava presentations should be given to Brahmins to please them[75].

50 Viṣṇuśayanotsava - Mahāviṣṇu lies on the bed of Serpant (Śeṣaśayya) on the 11th (ekadasi) of the bright half of Āṣāḍha, when this festival is celebrated[76].

51 Holikotsava - Holi the famous Indian festival as famous as Dípāvali and Desahara, has other two names, Hola and Holika. These three names can be found in almost all Sanskit works on this subject.

Holi is celebrated on the fullmoon day of the bright half of the

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Phālguna month every year. Holi is a North-Indian festival. In Sou India it has no significant footing so far.

This is a festival when all people are free to move among the seleves. They make merry and enjoy the festival with unbounded fre dom. Children get out of their houses as soldiers holding drums ar swords to fight the enemy.

A heap of logs and straw is collected and lighted. There the fi is worshipped when mantras are chanted. A sound is produced by wa of hitting metal plates. The people also have their own voices made int a loud noise. They walk around the fire three times. They freel speak without any restriction what so ever. They praise Bhaga in their own vernacular language and also extol him with a thousand names. The name Holika came into use, because of the homa (being performed by Brahmins) which destroys the evils and diseases[77].

The children should be kept in the night either in the house or in the courtyard, having a hall, the floor of which is plastered with cowdung. The men with wooden swords shall protect the children They should be supplied with cooked rice and molasses.

Holika mantras are to muttered during the holikapüja. Holikādipanam-illumination-which takes place during the nightfall is a main part of this festival.

52 Apāmārgādibhrāmaṇa - Apámärga is a plant, the leaves of which are to be turned around and upon the head to get rid of fear of naraka. This is to be done on the 14th morning of the dark half of the Kārtika month[78].

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Aśokakalikàprāśanā - If the 8th day of the bright half of Caitra onth falls with the star punarvasu, it will be a very auspicious day. that day if one takes in 8 buds of the Aśoka tree, he will never be victim of misseries, it is said[79].

Ulkāgrahaṇa - There are many observances said to be done on the th of the dark half of the Kartika month. One among them is Ulkā-ahaṇam - torch bearing. Fire torches are being held during the ght in the presumption that tins would show the fore-fa'hers the ıths they have to go through[80].

55 Candanacarcana – It is being done by Kings or highly placed men to achieve the blessings of Manobhava (Kāma). A seat is to be placed in the middile of a well-decorated hall and a Kalaśa (pot) filled with water and covered with tender leaves is put in front of it. Then a beautiful and well-dressed woman is made to smear the body of the person sitting on the seat, with sandal paste mixed with curd and other things from his legs to the head[81].

After the above function the person in question is to eat the twigs of the mango tree together with sandal.

56 Paśubalidàna - This is being done on the 8th of Kevalāṣṭamipüjaf It is explained in Kalikāpurāna that the animals are created by the Brahman, for sacrifice (Yajna) and if one sacrifices an animal, it should not be considered as mere killing[82]. So the animal is to be killed with a sword according to the approved rites of sacrifice, and at that time chanting of "Kali! Kali!" is to be made with devotion[83]. (Brahmin are Prevented from doing this Sacrifice)

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A number of holy baths, Śrāddhās, rituals and giving of gifts are explained in detail. Almost all rituals and Vratas are co-ordinated. Some of them have only their names mentiened in this work.

The author:-

Rāmacandra or Rāmacandrabhaṭṭa who wrote Kṛtyaratnāvali as mentioned earlier above, was an authority on Dharmaśāstra. He composed another work named Kālanirṇayaprakāśa which also deals with the same subject. He often mentions this work as "अन्यत्र मत्कृतौ द्रष्टव्यम्" etc. in Kṛtyaratnāvali which shows that Kālanirṇayaprakāśa, is his first work.

Rāmacandra was the son of Bhaṭṭaviddala and grandson of Bālakṛṣṇatatsat. Raghunāthabhaṭṭa,whom Rāmacandra quotes as "मातामह चरणैस्तु .... कालतत्त्वविवेचने कर्तव्यमित्युक्तम्" (pp. 94-95) "मातामहचरणास्तु कर्तव्यमित्याहु:" (P. 95) मातामहचरणैस्तु ग्राह्येत्युक्तम्" (pp. 104, 105) was his maternal grand father, who wrote Kālatattuavivecana" an outstanding work on this subject.

Three out of four manuscripts utilised for this publication contain colophons which give us some useful information about Rāmacandra and his work. The colophons are given below:-

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MS. No. 7264 (क)

(१) भूखशून्यऋषिचन्द्रमितेऽब्दे
माघकृष्णगहरौ रविवारे ।
ग्रन्थपूर्तिमकरोत् किल रामः
श्रीरमापतिसमर्पणबुद्ध्या ।।

(२) तत्सद्वंशप्रसूतो यो रामचन्द्रेति विश्रुतः ।
तेनेयं निर्मिता सम्यग् कृत्यरत्नावली शुभा ।।

(३) अनया प्रीयतां लक्ष्मीनृसिंहो भक्तवत्सलः ।
कुलदैवतमित्येतद् द्रष्टॄणां स्याच्छुभा मतिः ।।

इति श्रीमद्वेदतदर्थाभिज्ञतत्सत्बालकृष्णसत्सुतविठ्ठलसत्सूरिसुतसद्राम-चन्द्रविरचिता कृत्यरत्नावली समाप्ता ।।

9 6 6 1
(४) नवरसरसभूमितेऽब्दवृन्दे
गतवति माधवमासि शुक्लपक्षे
प्रतिपदि बुधवासरे द्युनद्या
व्यलिखदिदं शिवरामनामधेयः ।।

Ms. No. 6974 (ग)

प्रमाणाभिज्ञतत्सदुपाख्यबालकृष्णभट्टाङ्गजविठ्ठलभट्टाभिधबुधवरसूनु-धर्मशास्त्रपारावारीणश्रीमद्रामचन्द्रभट्टविरचिता कृत्यरत्नावली समाप्तिम-गमत् । संवत् १८३६ माघमासे शुक्लपक्षे षष्ट्यां शनौ मया लिखितमिदं पुस्तकम् । शुभमस्तु, श्रीरस्तु ।

मंगलं लेखकानां च पाठकानां च मंगलम् । श्रीरामो जयति ।

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Ms. No. 1716 (घ)

(१) भूतशून्यऋषिचन्द्रमितेऽब्दे
माघकृष्णगहरौ रविवारे
ग्रन्थपूर्तिमकरोत् किल (रामः ?)
श्रीरमापतिसमर्पणबुद्ध्या ।।

२ Same as Ms. No. 7264

३ do do do

इति श्रीमद्वेदतदर्थाभिज्ञतत्सद्बालकृष्णभट्टसूनुविठ्ठलभट्टसूरिसूनुभट्टरामचन्द्रविरचिता कृत्यरत्नावली समाप्ता ।।

From the colophons we know that Rāmacandra was born in the Tatsat family to which belonged Bālakṛṣṇatatsat, his grand father, an acclaimed authority of Vedas. His father Bhaṭṭaviddala was also a scholar of the same calibre.

Date of the work:- Rāmacandra composed Kṛtyaratnāvali in 1648-49. A.D. The colophan of MS. 1716 reads:- भूतशून्यऋषिचन्द्रमितेऽब्दे भूत - 5; शून्य - It means 0, ऋषि 7, चन्द्र 1 = 1705.

This is 1705 Vikrama Samvat corresponding to 1649 A. D. But in MS. No. 7264, the line has been wrongly written as भूखशून्य ऋषि चन्द्रमितेऽब्दे — which comes to भू—1, ख-0, शून्य-0, ऋषि -7, चन्द्र—1 = 17001

It is completely incorrect and cannot be calculated in any way.

In the catalogus catalogorum compiled by Dr. V. Raghavan, the date of the work mentioned is the same as the above. (Vol. IV. Madras, 1968, Page 278)

In Kṛtyaratnāvali Rāmacandra quoted numerous works and authers. (See appendix I and II)

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The following are some of the authors and works quoted by him. Aśvalayana, Garga, Gobhila, Cūdamani, Devala, Nārayaṇabhaṭṭa, Boudhāyaa, Haradatta and Harita, Hemadri, Madanaratna and kalpataru.

Manuscripts Utilised

The edition is based on the following manuscripts material:-

Reg. No. 7448 Paper; Foll. 98; Size 24 x 11 Cms. 9 lines per page; 36 letters per line. Devanagari script; complete; date: not given; scribe: unknown; procured in 2-1-1941, worm eaten.

Reg. No. 7264 - Paper; Foll. 101, size. 24 x 11 cms. 9 lines per page, 36 letters per line; Devanagari script, Complete; Date: Samvat 1669, seribe: Sivarāma; Procured in 19-12-1940.

Reg. No. 6974 Paper; Foll. 80; size 27 x 14 cms; 14 lines per page; 32 letters per line; First two folios are missing; Devanagari script; Date: Samvat 1836 - Maghamasa - Suklapakṣa - Sasthī, Śanivāra; scribe: unknown; Procured in 13-8-1944.

Reg. No. 1716: Paper; Foll 71; size 25 x 12 cms. 10 lines; 34 letters per line; Devanagari Script; Complete; date: not given; scribe unknown; Procured in 13-12-1938, worm eaten.

Conclusion:

Kṛtyaratnàvalì is one of the unpublished works on Dharmaśatra and is unique in its form and contents. We are proudly presenting this publicatinn to the scholars of Sanskrit especially who work on Dharmaśastra.